

Magnetismus Magnus :
O R,
Metaphyſical *and* Divine
CONTEMPLATIONS
O N T H E
MAGNET,
O R,
LOADSTONE.

Written by
Sir *MATTHEW HALE*, Knight,
ſome time Lord Chief-Justice of
the *King's-Bench*.

L O N D O N,
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The PREFACE.

THE Author of this hath written Three Tracts concerning the Subject of the Magnet, or Magnetism; whereof this is the last. The First is of the Magnet it self, which he calls Magnetismus Magneticus; the next is concerning other Magnetisms observable in other Natural Bodies, which he calls Magnetismus Physicus: and the last is this, which he calls Magnetismus Magnus, for what Reason it is plain in the Book. He had received very early a special Touch of the Divine Magnet; and from his Youth, had not only studied the Holy Scriptures, but had moreover very industriously studied the Great Book of Nature, in all its Particles; and besides that, that large Volume of Providence, in the History and Chronology of the Actions and Occurrences of Mankind upon Earth from the beginning; and all this for the very same end, for which this little Tract was written. He is well known to have been a most industrious Man in his own Profession of the Law, and to have made himself a compleat Master of it; and yet notwithstanding I am very well satisfied, that the Industry and Time, which he employed in these Studies, was nothing less, if not much more, as I verily believe, than what he employed in that laborious Study and Practice. Hardly a Day passed over his Head, in the Times of most pressing Business in his Profession, even the Term and the Circuits, wherein he did

not rescue some portion of time, more or less for those Studies, which he employ'd in Writing or in Reading of some Book or other, in order to this end. It was his Diversion and Recreation, if he had no Company with him, after his Labour and Pains in his Civil Employment. The Effect of all he hath left behind him in divers Volumes in Folio, besides many other small Tracts. Whereof this may serve for a Specimen of his Physical Considerations; or rather of the Use and Improvement which he makes of his Physical Observations; which he here calls the Best and Noblest Part of True Philosophy; and very truly: though I doubt not but we have some Pretenders to Philosophy, and to Divinity too, who will be apt to censure him to have gone too far, and to have given too much advantage to Enthusiasm in the latter part of this Tract. And therefore I think fit to say something of that in this place.

pa. 2

influx

We have here his Judgment and Belief of a Divine Efflux upon the Understandings and Wills of Men, and that even among the Heathen, those so famed for Wisdom, Justice, Piety, and Knowledge, were Illuminated and Guided by a Divine Influence. And we have here also the Ground of this his Judgment: 1. Observations in Nature. 2. The Sentiments of Learned and Understanding Men, Philosophers in all Ages. 3. The Authority of the Sacred Scriptures; to which, he elsewhere adds his own Experience. And whereas he had in some things changed his Opinion, as he saw cause, from what it was in his younger time, this he received early, as appears by some of his first Writings, and retain'd constantly to the last, as appears by his Tr. of Humility, which he wrote upon my Motion not long before

before his last Sickness. In his Tr. of Wisdom and the Fear of God, after other Particulars of the Wisdom of the Fear of God, he adds in the 10th. place: But besides all this, there is yet a Secret, *1. vol. p. 45* but a most certain Truth, that highly improveth that Wisdom, which the Fear of the Lord bringeth, and that is this, That those that truly fear God have a Secret Guidance from a higher Wisdom, than what is barely humane, namely by the Spirit of Truth and Wisdom, that doth really and truly, but secretly prevent and direct them. And let no Man think that this is a Piece of Fanaticism. Any Man that sincerely and truly fears Almighty God, relies upon him, calls upon him for his Guidance and Direction, hath it as really as the Son hath the Counsel and Direction of his Father: and though the Voice be not audible, nor the Direction *always* perceptible to Sense, yet it is equally as real as if a Man heard the Voice saying, *This is the Way, walk in it.* And this Secret Direction of Almighty God, is principally seen in Matters relating to the Good of the Soul: but it may also be found in the Great and Momentous Concerns of this Life, which a Good Man, that fears God and begs his Direction, shall very often, if not at all times, find. And in his Tr. of Humility, speaking of this Guidance and Direction of Almighty God, in relation to a double End; 1. The Salvation and Happiness of the Soul. 2. In all the Walk and Concern of this Life: As to this latter he saith; The Air doth not more naturally *1. vol. 221* yield to our Attraction in Respiration, or to insinuate it self into those spaces that are receptive of it, than the Divine Assistance, Guidance, and

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and Beneficence, doth to the Desires, Exigencies, and Wants of an humble Soul, sensible of its own Emptiness and Deficiency, and imploring the Direction, Guidance, and Blessing of the most Wise and Bountiful God. *And then adds, I can call my own Experience to Witness, that even in the External Actions, Occurrences, and Incidences of my whole Life, I was never disappointed of the best Guidance and Direction, when in Humility and Sense of my own Deficiency, and diffidence of my own Ability to direct my self, or to grapple with the Difficulties of my Life, I have with Humility and Sincerity implored the Secret Direction and Guidance of the Divine Wisdom and Providence. This he speaks of the secret Guidance by the Spirit of Truth, by Illumination of the Understanding and Inclination of the Will; but there is another Secret Guidance by a Providential Disposal of Occurrences, which he doth not here exclude, yet seems more especially to intend, when he afterward appeals to the Experience of others.*

I have also observed as well from what he hath said upon several Occasions, as from divers Passages in his Writings, that he had from his younger time, in all his Life, not only a great respect to this secret Guidance of the Spirit of God, but also so great a Sense of the Malice, Subtlety, and Energy of the Evil Spirits, as made him very vigilant against them. And I doubt not but his constant and reverend Attendance to that Holy Conduct, and his Vigilance against the Wiles and Devices of those invisible Enemies, were a principal Means whereby he became so Great and Good a Man as he was.

T H E

*Amen.
J. E. P.*

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Magnetismus

Magnetismus Magnus :

O R,

Metaphyſical and Divine
CONTEMPLATIONS

Upon the *Conſideration* of the

M A G N E T.

C H A P. I.

The Reaſon and Order of this Tract.

WHEN I look into the Writings of the Ancient and ſome Modern Philoſophers, that have written touching the Works of Nature, I find in them very many and excellent Enquiries into Cauſes and Effects, and excellent Natural Discoveries touching them: And I need go no further

B . for

2 *Magnetismus Magnus* : Or,
for the Evidence thereof, than the Books of
Aristotle, de Naturali Auditu, de Meteoris,
de Anima, de Generatione & Corruptione,
de Generatione Animalium, de Partibus Ani-
malium, and the rest of his Physical Dis-
courses.

But in most of their Discourses, that
which is short in them, is indeed the best,
and truest, and noblest part of true Philo-
sophy, namely, the carrying up of the ad-
mirable Works of Nature, and their Regi-
ment, to the Supreme Cause of all Things ;
and the Glorifying of that God that hath
instituted, and still continues that Law and
Order, which we call the Law of Nature,
but is in truth no other than the wise Insti-
tution of the Supreme Legislator, fitted to
every Being in their Creation, in the great-
est Beauty and Convenience, and to several
excellent Ends.

The Universe, and all the Parts thereof,
as they had their Origination from God, so
they are all of them full of admirable Order
and Usefulness, and do all proclaim, as
well as they can, the Power, Wisdom and
Goodness of their Author. It is a goodly
and glorious Temple, which in every par-
ticular, and in the whole Compagination
of it, shews forth the Excellence of the
Architect. .

But

Metaphysical and Divine Contemplations. 3

But because all these Works, though made with admirable Order and Wisdom, yet every Integral thereof hath not Understanding to consider their Own or the World's Beauty and Order, nor actively to carry up the Praise and Glory of their Being and Beauty to their Author, the Glorious God hath placed in this goodly Temple certain Intelligent Beings, Angels and Men, for these great Uses. *First*, To behold the goodly Frame of the World, and intellectually to consider it. *Secondly*, To carry up these Works of God to their proper Cause and Author. *Thirdly*, To Admire and Magnifie the Power, the Wisdom and Goodness of God in all his Works.

Man therefore is indued not only with a Sentient Nature to behold the Works of Nature, but also with an Intelligent, Inquisitive, Reasonable Soul, to observe and consider them, and the admirable Wisdom and Order that appears in them, and to carry them up to their Wise and Bountiful Author, and is placed in the Temple of this Lower World, as the Priest of that part of the Creation, for himself, and in the behalf of the rest of the Creatures, to Magnifie and Glorifie the Great Creator; and to carry up to him their common Tribute of Praise and Glory.

4 *Magnetismus Magnus* : Or,

And indeed, this is the best Part, and truest Use of all Philosophy. And although a due Attention unto the Works of Nature will readily prompt any considerate Man to this part of Philosophy, yet herein the Excellency of the *Holy Scriptures*, and the true Philosophy, that we may learn therein, exceeds all other Philosophical Discourses of the Ancient Philosophers : It carries up all the Works, which we usually call Works of Nature, and their admirable Order, Laws and Regiment, to the Great Creator and Governor of them, and teacheth Mankind their Duty thereupon, and to present the Glory and Praise of the whole Creation, and all the Creatures therein, to the Sovereign Lord of all Things. Psal. 104. 24. *O Lord, how wonderful are thy works ! in wisdom hast thou made them all : the earth is full of thy riches.* Psal. 107. *O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.* Psal. 111. 2. *The works of the Lord are great, sought out of all them that have pleasure therein.* Psal. 92. 5. *O Lord, how great are all thy works ! and thy thoughts are very deep.*

It is a True and Wise Saying of that Excellent Person, Sir Francis Bacon, " That
" though a little Philosophy may make a
" Man

Metaphysical and Divine Contemplations. 5

“ Man an Atheist, yet a deep Search into it,
“ will bring a Man to the Acknowledg-
“ ment and Veneration of God.” He
therefore that rests in the bare Search
and Prospect of the *Phænomena* of Nature,
without running of them up to the Author
and Law-giver of Nature, is not gone half
way in true Philosophy, nor hath attained
that End, that ought principally to be
minded in his Natural Enquiries.

Some of those that have gone before me
in Magnetical Philosophy, as *Grandamicus*,
Kircherus, and Mr. *Ward*, have left me an
Example of improving this little Portion of
Natural Philosophy into Divine Specula-
tions: I shall therefore take the liberty to
close my Magnetical Observation with
something of the like nature, though I
shall not go altogether in the same Path
that they have gone; as will appear in the
several succeeding Chapters, and their
Contents.

There is not the least Rivulet, but if I
follow it downward in its course, it will
bring me either mediately or immediately
to the Ocean, as the Term of its Motion:
And yet if I follow it upward, first to its
apparent Fountain, and then thorough those
Anfractus Terrestris, that feed that Fountain,
it will bring me, by necessary consequence,

to the Ocean, as its Original. Ecclesi.
 1. 7. *All the rivers run into the sea, yet
 the sea is not full ; into the place from
 whence the rivers came, thither they return
 again.*

As all Secondary Beings are directed to
 the Honour and Glory of Almighty God,
 and of his Goodness, Wisdom and Power,
 as the chief End of their Being ; so they all
 recognize him, as the Original of their Being.
 And therefore he that duly considers the
 least Work in Nature, as he shall find in it
 the Footsteps and Indications of an admirable
 Wisdom and Goodness ; so, if he follow
 it upward, and trace it through the
 various Meanders of Causes, he shall be
 constrain'd to fix and terminate the Original
 of that Being, and of that Goodness
 and Wisdom that is discovered in it, into
 the Efficiency of the Infinite, Glorious
 and Eternal God. Every spire of Grass,
 every the most inconsiderable *Molecula*
Seminalis in Nature, will teach us this
 Lesson.

And I shall therefore apply my self to this
 petty Particle of Nature, the *MAGNET*,
 and see whether, by the unwinding of this
 little Bottom, I can arrive at the same
 Discoveries.

And

Metaphysical and Divine Contemplations. 7

And first I shall begin with the Manu-
duction that this small Clue lends me,
to bring me to the Acknowledgment
of a Deity, a Deity of most admirable
Wisdom, Power and Goodness, as its
Cause.

C H A P. II.

*The Magnetical Manuduction unto the
Sovereign Being in Ordine Causarum
Efficientium.*

W H E N I take into my Hand a
small *Verforium*, that turns its
Cuspis always to the North, where-ever I
put it, and I have another of the like
Metal and Make, that stands at whatsoever
Position I put it, I presently think with
my self, that there is some Cause which
makes the Difference in the Motions of these
Verforia, that in Matter and Figure are en-
tirely the same. And upon a further En-
quiry, I find the former was touched with
the South Pole of a Magnet, which gave it
this North Verticity. I then enquire how
the Magnet came by this Virtue, not only
to convert it self to a Polar Position, but to

infuse the same Quality, though with a different Termination, into the *Versorium*, by its Touch. And upon further search, I find that this Magnet was taken out of the Earth ; and by several other Instances, I find, that the Earth hath not only a Polar Direction of its own to the North and South, but is effective of the same in the Magnet, and in some other Bodies, that are receptive of such a Virtue and Disposition : And therefore I do without any great difficulty conclude, That the Earth is surely a Magnetical Body, endued with a Magnetical Virtue, which gives it self a Polar Direction, and gives the like to my Magnet.

Hitherto now I have made a fair progressive Discovery of Efficients : The *Versorium* receives its Magnetism from the Magnet, and the Magnet from the Earth.

But now, from whence hath this vast Body of the Earth acquired this Magnetical Vigour ?

To say it hath it barely from the Modification of its Matter, as its Figure, Texture of Parts, Site, Position, is utterly unsatisfactory to any Man unprejudic'd by Fancy. For, 1st. Virtue and Power is a thing quite of another nature from Matter : Matter

is

is a dull, unactive Thing; if it have Motion, it must be put into Motion by somewhat else, or it will everlastingly rest.

2dly. Again, since the Motions of the Particles of Matter, when put into Motion, must needs be tumultuous and various, it is impossible that they should produce such a regular, stable and fixed determinate Direction in the Earth it self, much less produce such regular, yet various, Motions and Inclinations in the Magnet.

It remains therefore, that either the Earth hath this Virtue primitively and simply from it self, or it must be impressed upon it by some other Powerful Effective Agent.

It is impossible that the Earth should be primarily Effective of its own Magnetism, for these Reasons. *1st.* It is apparent, That as the Earth it self is determined in its Moles, and Figure, and Position; so its Magnetism is determined to these, and these Directions, Dispositions and Inclinations. It must needs be, that whatsoever is determined in its Existence or Operations, must be determined by somewhat else than by it self. *2dly.* Which is an Inforcement of the former Reason, That which can from it self communicate to it self an intrinsic Virtue of this kind, what

what hinders, but that it may communicate to it self an Intrinsic Power of any other kind, and so in effect to be Infinite in Power? For why should it rest in this or that particular Modification, or Extent of the Power it gives it self?

And it will be all one as to this, whether we should suppose the Earth, were it possible, to be Eternal, or made up in some determinate portion of Time: For whatsoever hath Limits of its Being or Power, must have a Cause of his Being, that must give it its Determination and Limitation. If any thing that is finite and limited in Extent, Figure, Virtue, Vigour, though it were possible to be Eternal, must yet be an Eternal Effect, and have an Eternal Cause, that must give it its bound and circumscription. And therefore *Aristotle*, though he erroneously held the Eternity of the World, in the same consistence as now it is, yet always concluded it to be but an Effect of an Efficient, though a necessary Effect of an Efficient necessarily productive of it.

It remains therefore, that if the Earth had this Intrinsic Virtue, Vigour or Magnetism, it must have it from some other Efficient: Its Motions are indeed the Effect of its Virtue, but its Virtue is the Effect of something else. And if it had it
from

from an Efficient, 1st. It had it from an Intelligent Efficient; for it is a Power or Virtue *ordinata ad Finem*, as we shall see hereafter; and consequently, whatever Being it was that gave the Earth its Intrinsick Magnetism, it must be such an Efficient or Agent as acts *ex Intelligentia & Intentione*. Though Irrational Agents are directed to an End, yet the Prime Agent is that which directs to that End.

2^{dly}. It must be an Agent of a strange and admirable Power and Strength, that could dart such an Activity or Virtue into the vast Body of the Earth, of above Twenty two thousand Miles circumference. And if it be said, Tho' we know not what that Agent might be, that might impress this *Vigor Magneticus* upon the Earth, yet it may be some Natural Agent, without having recourse to a Deity, though we know not what this Cause is: possibly it may be an Effect of the Sun; possibly it may be some Polar Influence from the Heavens; possibly a kind of Irradiation from the common *Axis* of the Universe; possibly some Magnetical Points in the Heaven, that may influence the Earth with this Magnetism.

I answer; Though such things as these may be supposed, yet they are not proved;
and

and therefore we cannot easily assent to any of these Suppositions, without Proof : but still it must remain as an unshaken Truth, That the Earth is *Primum Magneticum* ; that its Magnetism is implanted in it, as part of its Nature, or Formal Being.

But suppose there were any of these Causes assign'd, or any other Cause of its Magnetism, though unknown to us, yet still the same Enquiry will hold, What, or who gave that Magnetical Virtue to that Cause ? And we must be forced to walk from one Natural Cause to another, till at last we must come to a Supreme Infinite Efficient, that hath no Limits or Bound of his Power, Wisdom, or Being, even the Great, and Infinite, and Glorious God.

I confess, this way of Argumentation is applicable to any other Effect or Motion in Nature, and concludes the necessary Existence of a Being absolutely Perfect, as it doth in this Instance of the Magnet, and is no more peculiar to this Effect in Nature, than to any other : But yet it may be usefully, and with great Evidence of Reason and Plainness, deduc'd from the Consideration of the Magnetism of the Earth, though it exclude not the like Improvement of any other appearance in Nature to the same Conclusion.

C H A P. III.

*The Evidence of the Existence of the
Glorious G O D, from the Supposition
of a Self-moving Principle in Nature.*

TH A T there *are* such Beings in Nature, that exert their Motions and Effects from an Internal Principle, we have sufficient Evidence, which way soever we look in the World, and I shall further instance from the Subject in hand.

Now, a Being, that hath the Principle of his Actions and Motion in himself, I suppose to be of Two Kinds.

I. That Being, which is absolutely Independent, the Original of all other Beings and Powers, Infinite in Essence and Power, the Great and Glorious G O D, in the virtue of whose Presence, Influence and Activity all other Active Powers have their Being and Operations, whose Existence is not demonstrable *à Priori*, or from his Causes, (for he is the Sovereign Primitive Cause of All Things,) but is demonstrable by his Effects, Works and Operations.

Operations. And this is that which I am endeavouring to evince, even by this little portion of Nature, which I have in hand.

II. Again, There are other Beings, that although they have the principal Motions and Operations within themselves, yet, 1st. Have it not from themselves, but either mediately or immediately from that Great Sovereign Fountain of Being and Power above-mention'd. 2^{dly}. Nor have it independently : For as in their Original they have it from God, so they still have it dependently upon Him. If the Sovereign Influence should not uncessantly be communicated to their Beings and Operations, both would cease. And consequently, although when they are once settled, they have the Root of their Motions and Operations within themselves, so that no other Created Cause doth Physically contribute to them ; yet the Sovereign Cause, and his Influence, hath still a most Intimate Co-efficiency with them in all their Motions and Operations ; and such an Efficiency, that is far greater and more intimate to them, than those Self-moving Principles themselves. For though these Principles, as in relation to the Effects these Self-moving Principles produce,
habent

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habent se per modum primariorum efficientium ;
yet, in relation to Almighty God, *habent*
se per modum Instrumenti vel Causa subordi-
nata.

Now, these Self-moving Intrinsic Principles are not unfitly called *Essential Virtues*, or *Essential Forms* ; and in respect of their Production, are of Two kinds.

First, Such as were lodged primarily in some Nature or Body, without any Translation from any other Created Being : such were the *Virtutes Essentiales*, or Forms, of the First Animals ; such is also the Magnetical Form, or Essential Virtue of the Earth, which could no otherwise be derived to it, but from *the* Efficiency, Ordination and Institution of the Sovereign Creator and Architect of the World. And this hath been the Business of the former Chapter.

Secondly, Such Forms, or Essential Virtues, as have their immediate Origination by some other Productive Cause ; either by way of Ordinary Generation, as is done in the Production of Animals and Vegetables *ex Semine* ; or by way of Irradiation, as Fire produceth Fire, or as
the

the Magnet is produced in the Bowels of the Earth.

Now, although these Productions of Essential Virtues, Forms, or Self-moving Principles, recognize another Natural Immediate Efficient in their first Production; yet being once produced and perfected, they act, and move, and operate immediately from themselves, and independently upon the Immediate Cause of their Production. The Egg of a Hen would be hatch'd into a Chicken, and the Form or Essential Virtue of this Chicken would exert its own Operations proper to its *Species*, though the Hen were dead. And I make as little doubt, that a Magnet once fully perfected in the Earth, would have its Magnetical Attraction, though we could suppose the Earth it self annihilated, or its Magnetism extinct.

For though there could be no Union of a *Vis*, or *Forma Magnetica*, to a Magnet, but by the Irradiation of the Earth; yet when it is once perfected into a compleat Magnetical Nature, and the Magnetical Virtue once radicated in it, it would then act many of its Motions independently, as in relation to the Earth, from which it had its first Production, though possibly
some

some of its Motions, which are relative to the Earth, would be lost.

Now the due consideration of these *Essentiales Virtutes*, or Forms that have in themselves a Principle of their Operations, are in their kind as effectual a demonstration of the Existence of Almighty God, as the series, and connexion, and dependence, and subordination of Efficient, or Efficient Causes.

And therefore in this place I shall not make use of that way of Argumentation, namely, the necessary reduction of all Powers or Essential Virtues, either mediately or immediately to their First Efficient, which was the method of the former Chapter ; but shall consider them barely as active self-moving Vertues, or Forms, or Powers, and shall thereupon examine what Evidence that naked Consideration affords us of an Existence of a Sovereign and most perfect Being.

1. In the pursuit of the Effects and Appearances of Nature, when we come to a self-moving Principle, we are come to the uttermost term and limits of our bare Physical enquiry into the Cause of any such Motions and Effects. When I see the Index of a Clock point to the Hour of the Day, I can trace that motion to the next

C

Wheel

Wheel that moves it, and so to the next, and then to the Rundle, that is moved by the Spring, and then to the weight of Lead, that from an inward self-moving principle moves downward, and there I am at a stand, I can carry my Series of Physical Causes no farther; for if I enquire why this Weight moves downward, I get no higher but only to the Ordination of the Sovereign of the World that had impressed that intrinsick self-moving Power into this as all other heavy Bodies. And therefore *Aristotle*, after he had established that Principle that *quicquid movet movetur ab alio*, when he comes to the Motion of heavy Bodies, wherein he could find no other impulsive Physical Cause of their Motion without them, but in their very own intrinsick Nature, hath only this solution for it, *quod movetur à generante*. But this Solution of his solves not the business, without recourse to the Sovereign Cause of all things; for although the *Generans* was that which convey'd the Principle it self into the heavy Body to move it self, yet when that Principle is once settled, namely, a heavy Body once constituted, it moves now independantly upon its generative immediate Natural Cause, which it may be is corrupted and dissolved, yet that active and self-

Self-moving Principle exerts its Motion from its own intrinsic Nature.

If it be said that the Spring of the Watch doth the like, and yet it is performed but mechanically; for the Spring of Steel made strait at first, and then rolled up into a *straight* spiral consistence endeavouring its own restitution, gives as effectual and regular Motion to the Wheels, and so to the Index, as the weight of Lead doth.

I Answer, It is true, it doth so; but yet it doth not avoid nor answer the Instance.

1. Even that disposition of the Spring requires an Intelligent Agent to bring it about and order it, and certainly no less is requir'd even to the impression of this Motive Power to a heavy Body. 2. Again, in that disposition of the Spring, we can and must necessarily arrive to a Natural Cause of that Motive Principle of the Spring, namely the conversion of that Body into a Consistence contrary to its Nature, whereby it endeavours its restitution to its natural state, and so Evolves it self, and by that Evolution moves the String, and that the Fusee, and that the Wheel: But the Motion of heavy Bodies to the Center hath not any assignable mechanical Cause of its Motion, but its own intrinsic Propension. 3. And this Propension is not to be

annexed unto it by any humane power, no, nor by any other assignable Cause, but from the impression and signature of the Supreme Lawgiver, whose Law and Constitution, which we call Nature, or the Law of Nature, has implanted in heavy Bodies that habitude between them and the Center of the Earth to move thither.

But this *descensus Graviorum*, is but one single Motion: if we look upon the Magnetical Body of the Earth, which is the *Primum Magneticum*, or that which is the natural issue of the Earth, namely, the Magnet, we shall see a greater variety of Motions; as that of direction, attraction, and other Magnetical Motions, and all these proceeding from a self-moving principle in these Magnetical Bodies; and higher than that we cannot go in the Assignment of Natural Causes. Let any Man living of the greatest Perspicacity, use all the diligence imaginable, he shall never be able to assign any mechanical or other Natural Cause of these Motions, but must fix only in an internal self-moving Principle lodged in the Magnet or Earth it self, and all the reason he shall give, is only this, *Ita fert vis naturalis ipsius Magnetis.*

And although it is true, the common Hypothesis allows an actual Motion to the Earth, yet the composing of it self in its Polar Position arising immediately from its Magnetical Nature, and the production of Magnetical Virtues in Magnets and other things, is not unfitly call'd a self-moving or at least a self-disposing or ordering Principle.

But yet this is much more evident in the Perception, Appetite and Motions of the Sentient Nature, and yet still much more in the Intellectual or Rational Nature. Whither, or to what else, than to an internal self-moving Principle can we attribute the sentient Perception of Animals, their Instincts. their Memory, their Appetites? And when we come to that admirable Creature Man, to what other immediate Cause can we attribute those more admirable Instances of Intellection, Ratiocination, Freedom of Will, than to an internal self-moving Principle, that excites and exerts these admirable Operations? And if any one shall say, that these Faculties and their Operations are moved extrinsically by their Objects. It is true, they are so; but these are not Physical Movers, but only Moral or Objective Movers; the Physical Motions are still per-

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formed

formed by that internal *Vis* or *Virtus movens*. When a Child sees an Apple, it is the Apple that he sees, and either by the beautifulness thereof, or the former experience that he hath had of the like Object, he remembers it is good and pleasant to the Taste, he thereupon desires it, and then reacheth and moveth after it, and tastes it: It is indeed the Apple that excites all these Motions of Sight, Perception, Memory, Appetite, Local Motion; but still the Apple only moves objectively and morally, not physically; but still the Perception, Memory, Appetite, Local Motion is performed by the inward Principle, that moves it physically and actively in and from it self.

But yet further, there are certain Motions that are exerted by Inanimate things, and much more by things *Animæ*, that have not so much as an Objective Motion from without, but are wholly and entirely exerted from this inward Principle, without any previous Excitation, or any external Document, Custom or Instruction; such as are the Motions of heavy Bodies to the Center of the Earth, the Magnetical directions and motions of the Magnet, and especially the great Magnet of the Earth, the specifical Vertues of Vegetables, the admirable Instincts of Animals, which they obtain,

obtain, and according to them, move and dispose themselves without any previous Instruction or objective Excitation, but barely and primitively from that implanted Inclination, Form, intrinsic Principle, the very Signature and Character implanted in their very Natures; and we can carry their Operations no higher in a Series of Physical Causes than that Internal self-moving Principle. And if we attempt to carry them further, we must at last rest and fix in that Sovereign most Perfect Being, the Glorious God, that imprinted this active Signature upon their Natures, as I shall further in the next place evidence. Therefore,

2. Upon the Consideration that there are these active self-moving Principles in many, if not all Beings, that we are acquainted with in the World, let us but now consider where we can fasten the Origination of them, and what, or who it was that imprinted these admirable active Characters at first upon things in Nature.

It is impossible they should have them from themselves, and their own activity: For, 1st. That were to suppose them to be before they were. Again, 2^{dly}. Since it is apparent they are determined in their Being and Operations, it is necessary
C 4 they

they should have a Cause of such their Determination, as I have shewed in the former Chapter. 3dly. Again, since it is apparent there is an admirable variety of these self-moving Principles specifically differing one from another, and yet all observing and containing themselves within their several specifical Bounds and Limits of their Kinds and Natures, it must needs follow that they have their several Species, and are contained within them by a superiour Disponent, and not from themselves; otherwise what should hinder but that that which disposed its specifical Power in the rank of a Vegetable, should not as well dispose of it self into the rank of an Animal, or Humane Principle? For it were as well effective of the one as of the other, if it disposed it self, and probably would take up the most perfect Form, or *Vis Essentialis*. It remains therefore that those Forms or *Essentiales Vires aut Virtutes*, were primitively and in their original are a *Disponente*, from some Superiour Power, that at first imprinted this Character upon them with great Wisdom and Goodness.

Therefore it remains that this *Vis* or *Virtus* thus specify'd and determined, hath its Origination and Determination from some other Being. And if we shall suppose

pose that this *Vis* or *Virtus Essentialis & Specifica* hath its Origination from Matter it self, and its various Modifications, we are still besides the Mark; 1st. Because that *Vis* or *Virtus Essentialis* is a distinct Entity from Matter, and though it resides in it, it is a differing Entity from it. 2^{dly}, It is a Nature or Entity above the power of Matter, and therefore the *Eductio Formarum è potentia Materia* is an unconceptible Hypothesis. If it were in the Body of Matter before, how came it thither? If it were not there before, it is impossible that it should be educible out of it by the force of any bare natural Agent: Indeed the Agent may modifie and dispose the Matter, so as to be a convenient Instrument for the *Vis* or *Virtus* that before resided in it, to act and exert its Activity; but it can never give it a Being, but either it must find it there, or bring it thither; for dull unactive Matter, that seems to be purely Passive, can never yield it. 3^{dly}, But suppose that the various Modification of Matter were sufficient, so as from thence that active Principle, which we call the Form or Essential Virtue, might emerge, yet still it leaves us in the dark without the Supposition of such an Agent of that admirable Wisdom, Knowledge and

and Power, that could and did at first so dextrously modify that Matter, that it could produce those Exquisite Exertions of Motions, Propensions and Appearances, so uniformly, regularly, and unerringly, as we see in Vegetables, Animals, and this little Particle of Nature, the Magnet. Let us search within the whole compass of Nature. What Man,* or Counsel of Men can, or ever could effect it? The Dove of *Architas*, and the Clock of *Strasburgh* are poor inconsiderable *Automata* in comparison of a Fly or a Flea.

But the truth is, it is neither the Modification of Matter, nor any other Natural Agent, that upon the score of its own Strength, or the single Activity of any Natural Agent, can alone produce this self-moving Principle, which I call the *Vis Essentialis*, others call *Form*. It is an Entity of another Nature from Matter: And although the Origination of Matter it self, and the moulding of it into those admirable Orders, Positions, and goodly Structures, which we daily behold in the great Integrals of the Universe, are evident Indications of the Power and Wisdom of the Great Architect of the World; yet these are not to be compared to most of those self-moving Powers, that the God of Nature

ture hath disseminated, and sent abroad into these and most other of the Particles of Nature.

And this *Vis* or *Virtus*, these *Principia Motiva*, I look upon as the most Glorious and Wonderful part of the Creation: Neither is it possible by any means to deduce their first Original but from the Divine Power and Efficiency. Let all the Men in the World put their Heads, and their Wits, and their Skill, and their Hands together, they can never originally imprint upon any Matter the Magnetical Motions of a poor inconsiderable Loadstone, much less those self-moving Principles of a higher Nature, as those of Life, Sense, or Reason, which we daily behold in the Vegetables, Sentient and Rational Province.

What a stir have the Chymists made to make Gold, though it have none of those self-moving Principles in it that we see in a Magnet, and yet how pitifully therein they delude themselves and others. But who ever could *de novo* frame a Magnet with all its Magnetical Motions, unless it were by putting together some Particles of the same Stone, that had a prior Magnetical Virtue infus'd in them by Nature, or by the Earth, the *primum magneticum*?

And

And if any Man shall tell me, that we need not go so high as Almighty God in the Production of Natural *Automata*; for Vegetables and Animals daily propagate their Kinds, which, when propagated, have within them their self-moving Principles, which yet they had à *generantibus*; and the Magnet it self hath its Production by the Earth:

I have prevented this Objection in the beginning of this Chapter, wherein I have taken notice, that some Natural *Automata* have their Origination independent upon any other Natural Cause, as the Magnetism of the Earth, and the Primogenial Productions of Animals and Vegetables. Others have their Origination by Propagation, &c. as Magnets, and things produced *ex Semine*: But in all those the illation of a Sovereign Cause of them is equally necessary in respect of the Nature of the self-moving Principles themselves, which in their primitive Constitution require no less than the Sovereign Cause of all things: And in their mediate Production still the Producents are but his Instruments, and are productive of them in the vigour of that Law and Institution that the God of Nature hath given and established for them. All the Communications of these *Vires* or
Virtutes

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Virtutes Essentiales, either *ex semine*, or by propagation, as in Vegetables and Animals, or by contact or irradiation, as of Fire or Magnets, are but a continuation of the first primitive *Virtutes Essentiales*, that were at first lodged in the primitives or first Individuals of their Species by the immediate Power of Almighty God; yea, the very *Vis Productiva* of them was but a part of that primitive Essential Virtue that was lodged by the Finger of God in their primitive Natures and first Individuals. And therefore in all the successive Specific and Essential Vertues, and self-moving Principles that now are, or ever have been in the World by Seminal Propagation, Contact, or Irradiation, we must have the same recourse to the Supreme Cause no less than in the first Individuals or Subjects in which they were at first lodged.

C H A P.

C H A P. IV.

*The Evidence of the Existence of a Deity
from the Excellent Ordination of these
Powers to their several Ends and
Uses.*

HE that attentively considers all the Works of Nature, will find *Four Kinds of Adaptations* in them.

I. An Adaptation of their Organs to their several and respective Essential Powers, or Faculties, or Inclinations and Motions.

II. An Adaptation both of their Organs and Faculties to their own Good, and usefulness of their Being.

III. In many of them an Adaptation not only to the Convenience of their Individuals, but to the Preservation of their Kinds or Species.

IV. An Adaptation and Accommodation of their Organs, Powers, and Motions to
other

other parts of the Universe, and the common Good of other parts of Nature; and the Order, Beauty, and Use of all the rest.

This a Man might easily see in the whole Compages and several Parts of the Universe, that occurs to our Sense or Observation; in the Heavenly Bodies, in the Elementary World, in the several Provinces of the Mineral, the Vegetable, the Animal, and the Rational Nature: The Induction of Particulars in each of these would make an Immense Volume: I will therefore confine my self to the Subject in hand, namely, *Magnetical Bodies*.

The Earth hath a double Magnetism,
1. One that is only such Analogically, as it is the Center of heavy Bodies. 2. The other is really such, whereby it composeth it self to a Polar Direction.

The former or Analogical Magnetism; it is marvelous to see that there should be such an habitude and adaptation between heavy Bodies and the Earthly Globe. 1st. That all heavy Bodies of what Kind or Nature soever within this Verge of the Elementary World, should move to the Earth. 2^{dly}, That this Motion should not be at random or obliquely, but regularly, uniformly, and perpendicularly to the Center of the Earth,
and

and this from all Parts of this Inferiour World circumjacent to the Earth. *3dly*, That this Motion of heavy Bodies to the Center of the Earth, should not be indifferently and equally from all Parts of the same heavy Body, but precisely the Center of Gravity of every heavy Body should be the Point, and make up that Line of its Motion; so that if the Line of its Motion could be exactly observed, it would be a streight Line terminated at the one extream with the Center of the Earth, and at the other extream with the Center of Gravity of the descending Body. And consequently, *4thly*. That the heavy Body hath not only a Motion to the Center, but its Motion is directed in the shortest way towards its Journey's end, *viz.* by a streight Perpendicular Line, which it always observes in its Natural Course without any Variation, unless accidentally impeded. And this Course they constantly hold. And this mutual habitude between the Center of the Earth and the Center of heavy Bodies is fixed and settled in them with an unerring Appetite and Tendency, without any previous Knowledge of the one or the other: The Center of the heavy Bodies knows not the Center of the Earth, yet thither it moves with a connatural Inclination, and never

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never errs in its Journey. And certainly he that will but take the pains to think, shall find that this unobserved habitude admirably conduceth; *1st*. To the good of the heavy Bodies themselves; *2^{dly}*. To the maintaining of the due Consistency of the Parts of this Lower World; *3^{dly}*. To the Conservation of its Figure, which is most suitable to its firmness and stability; and the use of the Creatures in it; *4^{thly}*. To the enriching and fortifying of it by Rain and other Meteors; *5^{thly}*. To an infinite number of Mechanical Services for the necessary Use of Mankind, as building Houses, Navigation of Ships; mutual Commerce. And all this, and much more, results from this habitude and correspondence between the Center of the Earth and the Center of heavy Bodies in their Motions, whether we entertain the Common or the Copernican Hypothesis.

2. The real Magnetism of the Earth: By this it is always kept in the same Polar Position, which it can never vary from by any Created Force whatsoever.

And by the advantage thereof, it becomes a fit and settled Habitation for Mankind; it receives a constant and regular Influx from the Heavenly Bodies; the Measures and Discriminations of Time are

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thereby

thereby settled, the Seasons of the Year fixed and orderly disposed, a sufficient part of habitable Ground set out and accommodated for Men and Animals; all which would be put into a confusion and disorder, if the Earth should Fluctuate from its Polar Position.

Come we again to consider this lesser Earth, the *terreaa*, or *filius terra*. It is admirable to observe how all his Inclinations and Motions are fitted for its own preservation, and for the common good of Mankind: As for Instance, 1st. That it should so strongly incline to the Earth, from which it had its Magnetism, never resting till its *Axis* is conformable to the *Axis* of the Earth, and joyning to it. 2^{dly}. That it should affect such a Position to the Earth, and other Magnets, which though seemingly contradictory, yet most naturally maintains and preserves its Magnetical Virtue, *viz.* by obverting its dissimilar Pole to the dissimilar Pole of another Magnet or Magnetical Body. 3^{dly}. That it should with all imaginable Industry flye and avoid that Position with another Magnet, that would hurt and injure its Magnetical Virtue, namely, the Similar Face flyes the Similar. 4^{thly}. That it should with an Appetite little less than Sensient reach

reach after these Magnetical Effluxes from the Earth or other Bodies, that may feed and preserve its Magnetical Virtue, as in its attraction upon Iron, and Motions of Declination. *5thly.* That, whereas the

habitude of other heavy Bodies is by a direct Line from the Center of its Gravity to the Center of the Earth, this hath a habitude to the *Axis* and Poles of the Earth, from whence it hath the most convenient access and supply of Magnetical Virtue. *6thly.* That it should have an Orbe of its Virtue both Directive and Attractive, thereby the more effectually to supply its Magnetism and Magnetical Virtue at a distance, and without any immediate Contact. And all this, and many more Accommodations to its self and its own Preservation it hath by a connatural implanted Inclination and Vertue. And, which adds to the Wonder;

1st. That though these admirable Instincts and Inclinations have as great an Analogy almost as is possible to an animate Nature, yet we cannot find any other Footsteps of Sensation or sensible Perception in it more than what the bare Inclinations themselves exhibit.

2dly. And, which is yet more Wonderful, that whereas Animals and Vegetables,

have Organs accommodated to their Powers, this exerts all these Motions meerly by the strength and vigour of its Innate Virtue, without any Organs, that we can perceive, fitted to these Motions : It sucks and attracts without any Mouth ; moves without Feet or Hand ; knows its Friend and Enemy without Eyes to see, or Nostrils to smell it.

The Habitues and Respects, that weighty Bodies bear to the common Center of the Earth, and that Magnetical Bodies bear to the *Axis* of the Earth, cannot possibly arise from any Natural or Physical Virtue, that is either in the Center of the Earth simply as such, to attract heavy Bodies, or in the *Axis* of the Earth simply as such, to conform the Motions of Magnetical Bodies to it. For the Center of the Earth is but a Mathematical Point, and the *Axis* of the Earth but a Mathematical Line, and therefore simply as such, are wholly void of any Activity, Power or Agency. But it is that most Intelligent, Infinitely Wise, Powerful and Beneficent Being, that hath instituted and settled those admirable Powers, Habitues and Respects in those Integrals of the Universe, whereby that admirable Order is kept between the several parts thereof, for the Beauty
of

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of the World, the Mutual Good of all its parts, the due Compagination of them each to other, and for the Glory of the Great Architect and Lord of the Universe.

C H A P. V.

The Evidences of the Wisdom, Power, and Goodness of GOD resulting from the Consideration of the Parts of the Universe, and particularly of the Magnetical Parts.

The First Instance.

AS the due Contemplation of the Works of Nature, and particularly of this in Hand, carries us necessarily to the acknowledgment of a Supreme Cause, and the Existence of that most Perfect Being, which we call GOD: so the like observation will give us some Strictures of the Nature of that most Sovereign Being, namely, his Wisdom, Goodness and Power.

It is a vast and goodly Portion of the Universe that is every day objected to our

Sight and View, and yet in all probability even that which we daily see and view, is but a small Portion of the vast Continent of the Universe. The Ancient and Modern Astronomers have calculated the number of those *Stars* and *Asterisms* that are ordinarily seen, yet if a Man doth but consider with himself what an Immense number of Stars do at some times appear in clear Nights, over what do ordinarily appear; if a Man doth consider what Multitudes of Stars are discovered by Telescopes, as in the *Milky-way*, the *Pleiades*, and other Asterisms, which without such helps, are not discoverable to our Sight; if a Man considers that possibly those Stars, which seem of the least Magnitude, may yet have that appearance, in respect of their vast distance from us; and possibly there may be such which are not Conspicuous to our Sight in respect of their distance, which may yet be greater and more in number than those that by reason of their greater Vicinity to us are ordinarily seen: I say he that considers these things, may have reason to think that *Maxima pars eorum quæ videmus, est minima pars eorum quæ non videmus.*

But again, let us consider those Parts of the Universe which we see, the Sun, the Moon,

Moon, the Planets, the visible Stars, &c. yet God knows we see but a little part of that we see. We know not their Natures, their Furnitures, their Motions, their Ends, their Uses; how many complicated Ends and Uses there may be and are of their Motions, Influxes and Dispositions. There is not a Star in Heaven but may have thousands of Uses and Ends, which we can never by all our observation discover. If a Man should be supposed to be rapt up into a Star as soon as he were born, and should from thence behold the Earth on which we live, he would indeed have the view of this Massy Globe of the Earth, as we from hence do behold the great Planetary Bodies of *Saturn* or *Mars*, but he could never know the huge variety of Rational, Animal, Vegetable, Mineral, Elementary Bodies that are in it, nor that Excellent and Useful Disposition of the Parts thereof, of the Meteors of all kinds, that are subservient to it, and infinite more, that we that inhabit it, do daily observe: And it is not impossible, no nor unlikely, that in those great distant Planetary and Heavenly Bodies there may be Concrements of infinite more Excellencies than this Lower World affords our daily view and observation.

But yet in that narrow Prospect that we have, of these vast distant Cœlestial and Planetary Bodies, we cannot choose but observe, *1st.* Admirable Beauty ; *2dly.* Singular Order in their Motions, which they constantly observe ; *3dly.* Admirable Accommodation of one part thereof to another, and of all of them to the Beauty, Order and Convenience of the Universe and all its Parts.

I confess I never was of that narrow Thought that the Sun, Moon, and Stars, and Planets, were made singly for the Use of this Lower World wherein we live, muchless for the single and sole use of Man: The infinitely Wise God hath the Prerogative in all his Works to have various Complicated Ends in all his Works, which we can never attain to the full Comprehension of; yet thus much I must ever acknowledge to the Glory of the Wisdom and Goodness of that Sovereign Being, that all things are so ordered to the good of every thing in the Universe, that it could not possibly be better; and all things are so appositly framed for the use of each other, as could not possibly be better if no other end but that end had been singly aimed at by him that made them. What a Condition were Mankind in, if he were
destituted

destituted of all the Influences of the Heavens, the Light, Heat and Motion of the Sun; the Accommodations of Fire, Air, Water, Earth, Vegetables, Animals, Minerals, Meteors, and infinite more?

If we come down to the Consideration of *this Lower World*, which is more within our view and prospect, it is admirable to consider the singular Subserviency of all the Inferiour sort of Creatures to the more Noble and Superiour; how the Elementary Bodies, and Meteors, and Minerals; are subservient to the Vegetable Province; and how the same Bodies and also Vegetables are subservient to the Use of the Animal Province; and how both Minerals, Elementary Bodies, Meteors, Vegetables, and Animals, are subservient to the Humane Nature.

If a Man consider how some are for his Food, some for his Clothing, some for his Habitation, some for his Defence, some for his Delight, some for his Medicine and Physick; how adequately some Animals are in all respects fitted for Portage, the Bunches of Camels, the Foot and Swiftness of the Horse, the Strength of the Ox for Draught; nay, what admirable Efficacies pitiful little inconsiderable Vegetables, Insects, parts of Living Creatures,
have

42 *Magnetismus Magnus* : Or,
have for the Health, and Preservation, and
Restitution of the Humane Nature from
Sickness, and Hurts, and Pains : I say, if
a Man consider distinctly these little things,
he must acknowledge an admirable Wis-
dom and Goodness, that thus accommo-
dates the Works of Nature each to other,
especially to that Noblest of the Visible
Creatures of this Lower World, Man.

These admirable Accommodations could
never happen by Chance or blind Fortune.
One single Occurrence or Consistence may
have some pretence to an Origination by
Chance ; but a Connexion of several Ac-
commodations could no more come by
Chance, than (to use *Tully's* Expression)
the casual Coincidence of the several Let-
ters of the Alphabet could make up one
of *Ennius* his Poems. This Order there-
fore and Accommodation of things of se-
veral Natures one to another, do invincibly
Evidence, 1st. A Supreme Goodness and
Wisdom that hath thus established every
thing in the Best Order, and for the Best
Uses. 2^{dly}. An Infinite Wisdom, Power
and Goodness, that concerns not it self
singly in the greater and nobler Concerns
of the Universe, the Regiment and Order
of the Bodies and Motions of the Stars, and
Planetary Bodies, which are the greatest
and

and most Majestick Pieces of the Universe that we know, but states and settles, and orders and disposeth the Oeconomy of the very meanest Particles of Nature, Vegetables, Insects, Animals, and adapts them to their own accommodation, to the accommodation one of another, and to the Service and Convenience of Mankind.

And the reason of all this admirable accommodation of things even unto the very lowest Rank of Beings, by the Wise Disposer of the Universe, is because his Understanding is infinite, his Prospect into all things exquisite, perfect and indeficient. That Idea that he had in his Sovereign Mind, was not only of the great Integrals of Nature, the vast heavenly, planetary, and elementary Bodies, but also of the smallest Furnitures thereof. The great Architect of the World had in his View and Design, not only the great Contignations of the Universe, but every little Pin, every Flourish and Interstice of it. And that as in the Design of the Jewish Tabernacle, *Exod. 24. 1, &c.* the Lord gave out a perfect Pattern or Figure of the whole Fabrick thereof, unto *Moses*, even to the smallest Integrals thereof, according to which that curious Structure was formed; so the Great Creator in the Creation and Disposition

sition of the Universe, had the full and compleat Idea thereof, even to the smallest Integral of it, and according to which, he made and dispos'd it. And this is that which the Prophet insinuateth, Psal.

Known unto the Lord are all his works from the beginning. He giveth all things their meat in due season. But I shall lose my self in this vast Contemplation. I shall therefore bring my self nearer to my Subject in hand.

If a Man considers *the Earth* and its Inhabitants, he shall find some such Observables as these: 1st. That although almost every Island and Continent afford sufficient store of Things of absolute Necessity for its Inhabitants, yet one Country affords some things for Delight, other things for Convenience, that other Countries want; as may appear in Minerals, Fruits, Wines, Spices, Jewels, Gums, Physical Herbs, Materials for Cloathing, and infinite variety of Manufactures. 2. That from hence ariseth a mutual Habitude and Intercourse between the Inhabitants of the World, as far as the Opportunities of visiting each other's Country will permit, whereby one Country may supply the Defects and Wants, and answer the Conveniencies of another. 3. That from hence it comes to pass

pass by mutual intercourse thus occasioned, the more civilized Part of the World become like a common Ferment to the rest of Mankind, derive to them the Knowledge of Religion, Learning, Arts, Sciences, Manufactures; have opportunity to rectifie their Errors and Mistakes in Religion, in Government, in Laws, in Arts and Sciences; whereby a mutual Communication and kind of intervenient Society is or may be propagated and preserved in the World, and every part thereof the better cultivated, civilized, ordered and reduced.

4. If the whole Earth were one entire Continent of firm and dry Land, it were not possible this Intercourse, mutual Habitude, and Conversation could be maintained, especially by those Countries that are more remote, as the Western Parts of *Europe*, with those of *Asia*, or with those of *America*. 5. Again, although when the World was but scantily Peopled there was room enough, and more than enough for them, in a narrow Spot of that great Continent, and they were not soon dispersed into great Distances one from another, and so might with more facility maintain Converse and Communion each with other by Land-Journeys: but when in process of Time they were multiplied and sought
out

out remoter Parts for Habitation, their Distances would make Communication by Land-Journeys more difficult. 6. It is therefore admirable to observe how the World is ordered, that partly by the numerous great *Rivers* that discharge themselves out of all Countries into the Ocean, partly by the Inlets of *the Ocean* into the Land by Creeks and smaller Seas, as the Mediterranean, the Arabick, and other Seas, but principally by the alluency and contiguity of the Ocean, to the sides and Shores of great Continents, and its encompassing in of Islands and Isthmi; the Sea is a near Neighbour unto every Country, and holds a great Communion with the greatest part of every Continent. 7. Again, by the Advantage of this Situation and Vicinity of the Ocean and its Parts to all Countries, the mutual Communication and Commerce between Countries most remote one from another is maintained with great Facility by the help of *Navigation*, which were otherwise impossible to be effected: and as all Things in Nature are full of Motion, and particularly Mankind hath and must have his share therein, even by the very Law of his Creation, and the Condition of his Nature; so hereby Mankind is in a great Measure put into Motion, and kept

kept in it by Navigation, Trade, Commerce, Interviews, and Intercourse for the Maintenance and Improvement of Humane Society, Arts, Trades, New Discoveries of the great Works of Nature, and infinite more Advantages. 8. It is observable how the same Providence that hath thus dispos'd and configured the Earthly Globe, and indented, as it were, the dry Land and Seas for the common Convenience of Mankind, hath furnished it also with Materials and Accommodations for Navigation, as Pitch, Tar, Hemp, Cordage, Trees fitted for Masts and Sail-Yards, Ship-Timber, and (which is the thing I aim at) with this admirable Stone, whereby the Mariner's Compasses are influenced and directed in their Polar Verticity, without which it is scarcely possible with any safety or certainty to steer a Course in a long Voyage at Sea, where many times the darkness of the Weather excludes the Mariner from the direction of the Sun or Stars for many days together.

It is true, 1st. That there are other Helps of Navigation besides the *Pixis Nautica*, as namely, the Use of the Astrolabe, or great Circle, the Observation of the Position of the Cynosure, or North-Star in the Northern Hemisphere, and of Canopus
in

in the Southern Hemisphere ; but yet as the former, namely the Astrolabe, is very uncertain, and requires admirable diligence and exactness, so the latter, the Positure of those Stars, is not always conspicuous in respect of the Weather. 2. That the *Pixis Nautica*, and its use, was not fully known in the Western World till about 1200 years after Christ, when *Paulus Venetus* brought it from the *Sineses* : But yet 1st. it is certain that as many Arts and Discoveries were far more ancient in *China*, and other Eastern Parts of the World than they were among us, so particularly this of the *Pixis Nautica* was very ancient there, so that we know not the Date of its first Discovery and Use among them. 2. If we may believe the Tradition of the Ancients, especially among the Arabians, they carry up the use of it to the Times of *Solomon* and *David* ; *Albertus Magnus* to the Times of *Alexander* and *Aristotle* : and it should seem not unlikely that the Tyrians and Phenicians, who were great Masters of Sea-Affairs, and made great Voyages, were not without the Help of the Magnetical Director.

And though it may possibly be true, that the Use of it was either restor'd, or possibly first brought into the Western World

not

not above 400. or 500. years since, and yet some Navigation was in use in this Western part of *Europe* before that time; yet this is to be said, 1. Their Navigation was not safe, so expedite, so certain as it hath been since the use of the *Pixis Nautica* brought hither. 2. The Voyages and Discoveries were in those ancients Times hereabouts, but short; they crept along near the Shores, guided themselves by Sea-marks, the Voyages to the Eastern and Western World, and the Discoveries of the American Continent and many Western Islands, having been since the Reformation of Navigation by the Help of the *Pixis Nautica*, and the great Intercourse between the West of *Europe* and the Easterly and Western *Indies* being but of late, and could never be maintained without the help of this Director.

So that the late Discovery thereof to this part of the World was yet in a seasonable time, and such wherein this Expedient was most usefull and suitable to the Exigence and Convenience of Mankind. And the Divine Providence is no less conspicuous in exhibiting this to the World in its due and suitable Season, than if it had been known and in use from the beginning of Time. A little Observation will give us Instances of
E Provi.

Providential Discoveries of things for the use of Mankind at such Seasons and under such Circumstances as render the Providence it self the more admirable.

And though possibly the first Discovery of the Magnetical Properties and Uses may seem accidental, yet in relation to the Divine Providence, those things that seem to us accidental, are designed and ordered by an unerring Guidance.

When I have many times considered the many usefull Discoveries of the Vertues of Herbs, and many inconsiderable abject Simples, that are of singular use for the Health and Medicine of Mankind, which no Man could reasonably suspect beforehand to be in them, and therefore could not in probability be designedly and industriously experimented : And when I likewise consider by how many unthought of Accidents those Vertues and Energies have been found out, I have abundantly satisfied my self that those seemingly accidental Discoveries have yet been made by a secret intelligent Dispensation of the Divine Providence for the Good of Mankind : and that the same Wisdom and Goodness that first implanted those Vertues and Energies in Vegetables and Minerals, did it designedly for the use and benefit of Mankind : And

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as their first Endowment with those Vertues was not accidental or at a venture, but by Design for those Ends, by the Divine Wisdom and Benignity, so the strange and unthought of Discoveries thereof to Mankind were no less designed Methods of the same Wisdom and Goodness, though to us they seem merely casual and accidental.

I do therefore upon the whole Matter look upon this little Stone, so inconsiderable in outward Appearance, and that admirable directive Vertue thereof, its Polar Verticity, and the Power of communicating that Verticity to a piece of Iron or Steel, and the singular Use thereof to Mankind, as a great Instance of the Divine Wisdom, Goodness, and Power of Almighty God, and of that Care and Providence he exerciseth over and towards the Children of Men, and as a Design of his Goodness and Wisdom, 'specially levelled at the Good and Benefit of Mankind, and that in the most seasonable and necessary Time.

C H A P. VI.

*The Wonderfull Wisdom and Power of
God appearing in the admirable and
various Motions of the Magnet.*

ALL the Works of God, which we commonly call the Works of Nature, are full of unimitable and inexplicable Wisdom. The very Contemplation of a Fly, or a Worm, doth nonplus all the Wit, Reason, and Understanding of the most profound Philosopher in a thousand Instances, and exceeds all his Inquisitiveness, Skill and Industry to give a satisfactory Account of them. So true is that of the Wise Man as well in the Works of Nature as of those of Providence, Eccles. 8. 17. *Then I beheld all the Works of God, that a Man cannot find out the work that is done under the Sun : because though a man labour to seek it out, yet he shall not find it. Tea further, though a wise man think to know it, yet shall he not be able to find it.*

And as the Works of God are done with that unsearchable Wisdom, so they are much more unimitable by any Humane Skill

Skill or Understanding. When we see the choicest Mechanical Engines, that the skilfullest Artists have invented, what are they in comparison of the curious Mechanism of the Body of a Grasshopper or a Gnat? But suppose the Mechanical part might be imitated by some skilful Hand, what is that to the *Motiva potestas & virtus*, that from it self sets it in Motion? *Archytas* his Dove was so framed, as they say, by Engines, that it would perform a Flight; but yet when that was done, the Spring must be wound up, before it could attempt another. But the little busie Fly, that in the Summer-time plays upon my Face, performs a thousand various spontaneous Motions in the Compass of an hour, and thousands more it will perform with as great variety, diversity, multiplicity and agility, from that little internal self-moving Principle lodged in it, we know not how, nor where, and moving its well ordered Mechanical Body we know not how, nor wherewith, and that with an admirable connatural Dexterity, which she never learned by Books, Instruction, or Imitation. But I shall keep my self within the Compass of my Subject, the *Magnet* and its Motions.

Among many other strange Motions and admirable *Phænomena's* that it exhibits, these are worth our Observation :

First, That an inanimate, and, as it appears to us, inorganical Stone should compose it self by its own free Motion just to a North and South Position, that point of the Stone, that hath its North Verticity, always turning to the North, and not to the South, unless enervated by the prevalence of another *Magnet*, and that which hath its South Verticity always converting it self to the South, when it enjoys the Liberty of its own Motion.

2^{dly}. That this Magnet should always carry about it, even without the limits of its own Body, a certain Orbe of its own Essential Vertue, that pervades the most obstinate and gross interposed Body, and Communicates it self through it.

3^{dly}. That the same Magnet, or Magnetically excited Body, should in a Moment, in the twinkle of an Eye, convey and derive the intire Idea of its own Vigour and Vertue to another piece of Iron by one single contact or touch.

4^{thly}. That the same Magnet or Magnetical Body should derive from it self a Force or Energy at the same time from one Extream thereof to the other, by Vertual Radii

Radii extreamly contrary and repugnant each to other: that one and the same Iron Rod *AB* should convey a Flux of Magnetical Vigour entirely from *A* to *B*, and at the same time the same Rod, and every part thereof should send a Radius from *B* to *A* extreamly contrary to the other, and yet neither to retund or abate the Energy of the other.

5thly. That every smallest Particle of this Magnet, every little Dust thereof should have the very same Conformation that the entire Magnet had, every little Particle having his Poles, his Equator, his Direction, Attraction, Inclination, &c. perfectly Analogal to the great Magnet, whose Dust it is.

6thly. That all these Various Motions should be thus Regularly and Uniformly exerted by its own Strength and Vigour without the assistance of any Organ, that we can by any means perceive. An Animal hath a Local Motion and Conversion of it self to this or that posture; but then it hath Spirits, and Nerves, and Tendons, and Muscles, by which it begins its Motion, and Legs, and Feet, and other Organs, by which it compleats these Motions: but the Magnet converts its self to its Polar Position without any of these

Engines to perform them. An Animal attracts his Nourishment, and unites it to it self by its Natural Heat digesting it, by its Veins and Arteries again perfecting and distributing it, and hath accordingly Vessels fitted for Attraction, Digestion and Distribution, as Mouth, Ventricle, Liver, Heart, &c. but the Attraction and Distribution of Magnetical Influxes is performed without any so much as Visible Pore for their Reception, nay, the more solid and unporous it is, the better and stronger it performs its Motion.

7thly. That all this is performed Regularly, Uniformly, Constantly, without any Deviation in the Magnet it self, unless it be by an accidental Interposition of some other Magnetical Body, that gives it a Variation. The same Magnet performs its motion in the same manner in a Tract of 40, 50, nay 100 Years, without any sensible Change. I have had by me a Magnet above 30 Years, that a former Owner had above 50 Years before that, that is as lively, regular and vigorous in his motions, as when I or he became first Owner of it.

8thly. That a Magnet, wherein there is no pretension of a Life of Sense, nay not a Life of Vegetation, should have a kind of judiciary discrimination between that
which

which is hurtfull and mischievous to his Magnetical Nature, and what is beneficial and congruous to it, and by a connatural Appetite should unite it self to the latter, and fly from and chace away the former, that the similar Pole of one Magnet should chace away the similar Pole of another Magnet, and if it be too strong, should flye from it ; and that the dissimilar Pole of one Magnet should reach after, and unite it self to the dissimilar Pole of another Magnet, and that with so vigorous a Prosecution, that it should lay aside and suspend for the present its own natural Verticity ; and all because by this Conjunction and Union it receives a Fortification and cherishing of its Magnetical Vigour in this congruous Position : and all this performed constantly , unerringly , and uniformly, and that notwithstanding the interposition of another gross and unporous Body : that it should thus discern a *polus amicus*, and a *polus inimicus*, without any Eyes to see the one or the other, without any Sense of Smelling to distinguish the Fracedo or Eyre of one from another, without any Nerves to give a tractile discrimination of one from another.

These, and many more Instances of a like Nature, as they discover a strange and wonder.

wonderfull Combination of Motions in the Magnet, so they do much more advance the wonderfulness of that unseen *vis* or *virtus* residing in the Magnet by which they are exerted ; but above all, doe give us admirable Instances of that wonderfull Power and Wisdom of that great Author and Lord of Nature, that should so frame and implant one Simple invisible, and, I may not amiss say, incorporeal Principle of all these strange and various Motions, that simply, and from it self and its own Fabrick and Vigour performs them even without the help of Organs to assist it.

The Skill and Art of Men hath arrived to a great Advance in contriving and making curious Mechanical Engines with great variety and regularity of Motions, as is specially observable in Water-Engines, in Watches and Clocks, especially in that famed Clock of *Strasburgh*, wherein there are great varieties of Motions : But all these Mechanisms are still by various Modifications, Appositions, and Applications of Particles of Matter ; this Wheel is fitted to that Wheel, and this to another ; and the variety and constancy of the Motions ariseth still from the due Frame and Position of material Organs.

But

But the Mechanism that is used by the great Master of Nature both in things animate and inanimate, and particularly in this of the Magnet, is the admirable Fabrick and Modification of that internal, insensible, immaterial Power, or active Principle it self ; it is the curious, various, admirable Modification, Disposition, and Ordination of the primitive Vigour and Power that is implanted in the *automata* of Nature, that gives and directs their Motions.

It is true, the Mechanism of Animals, yea and Vegetables also is most admirable, and exceeds the imitation of any humane Artift, as might easily be evidenced by an Induction of Particulars. He that reads *Galen de Usu Partium*, will find admirable Instances thereof in all, even the most inconsiderable Parts of the Humane Structure.

But even this Mechanism of the Parts of Men or Animals, is not to be compared to the admirable Mechanism, if I may so call it, of Essential Powers and Faculties :

First, They are of several kinds in some Natures, and particularly this of the Magnet, there is an admirable disposition of essential, primitive, self-moving Powers, and of admirable variety, when yet, as before I have observed, there appears no
disposi-

disposition or accommodation of Organs for the exerting of those Powers, but the Magnetical Vertue, though it is beholding to the Magnet for its Habitation, yet it useth it only as a Lodging, or as a Shop or Laboratory wherein to work, but exerts its Motions primitively and immediately by its own intrinsic, essential Power and Energy.

Secondly, In those Beings that are endued with Organs fitted and accommodated to their Operations, as Men, Animals, Vegetables, yet herein is apparent the great Pre-eminence of that internal, essential Vigour whereof I speak, and the high demonstration of the admirable Composure and Modification thereof, and consequently the wonderful Wisdom and Power of him that first moulded and framed it; namely, 1. That it is prior in operation to the Completion, yea to the very inception of any organical Parts of the Body. That little *punctum saliens in conceptu* begins the Dance of the Sentient Life, when it had no other Organ but a thin Film to keep it together, and that of its own spinning also. Again, 2. Because the very Organization of the Parts of Animals and Vegetables is the immediate Effect of that vital Principle which we call the vital or animal

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mal Soul, which moulds the Body to its
specific Shape.

And certainly had *Descartes*, and others
of his too adoring Followers, but taken
so much leisure as to have thought of this,
they could not have been so stupid as to
think that the whole Motion of Animals
was but from an Organical Disposition of
Parts, or a piece of material Mechanism,
when it is apparent beyond Contradiction,
that the vital, animal Principle is prece-
dent to the Organization of the Body, and
is that which it self originally and imme-
diately Organizeth the Body according to
a kind of specific Idea, lodged in that ani-
mal and vital Principle by the Law, Insti-
tution, and Ordination of the Sovereign
Lord of Nature.

Upon the whole Matter, I therefore
conclude, that in all the Works of Nature,
which exhibit an internal regular Principle
of their Motion, and particularly in this
of the Magnet, but more eminently in
vital Beings, the Mechanism, if I may so
call it, or the Frame, Texture, and Dispo-
sition of self-moving Powers, especially
those that exhibit so great variety, order,
and congruity of their Motions, the Wis-
dom, Power and Goodness of Almighty
God, is more signal and admirable, than
in

in the best Pieces of corporeal Mechanism that Nature or Art can Exhibit ; and therefore I must still conclude with the Psalmist, Psal. 104. 24. *O Lord how wonderfull are thy Works ! in Wisdom hast thou made them all.* All thy Works shew thy Wisdom ; the Fabrick of the World, of every particular Vegetable or Animal ; but the transcendency of thy Wisdom is yet more conspicuous in the Structure and Composure of self-moving, vital, sentient, intellective Faculties than in the most elegant Composure of organical Bodies. Take a Rose, a Grape, the Kernel of a Nut, an excellent Painter will give a very lively Shadow of it in Colours, but he gives it not its bulk and figure : A good Artificer will make its figure, and adorn it with Colours representing it, but he gives it not its Smell or Taste : A good Confectioner may possibly influence it with some weak imitation of its Smell and Taste ; but yet in all these Attempts it falls infinitely short of that vivid and lively Colour, Shape, Taste, or Smell, of the Prototype it self. But suppose that Art could equal Nature in all those Appearances, yet still there is something, *aliquid intus*, that all the humane Skill in the World can never reach to effect, namely, the Vital Principle, by which
these

these Vegetables exert the vital Acts of Conformation, Growth, Vegetation, and seminal Production.

And thus I have done with these Contemplations of the Divine Power, Wisdom and Goodness, that this small Portion of Nature, the Magnet affords, or occasions to me. But if this little Particle of Natural Powers yields such a Stock of Exhibitions of that Wisdom, Power, and Goodness; Lord, what a Store would a distinct and accurate Consideration of the other more Noble Portions of the Universe afford? *viz.* the Consideration of the curious Structure of the animal Bodies, and their admirable Faculties of sentient Perception, Phantasie, Memory, Appetite, and Motions of their sentient Principle; the Majestick and Noble Fabrick of the humane Body, the admirable Faculties of Intellect and Will, the orderly Position and Frame of the Elements, and Elementary World; the goodly, vast and beautifull Structure of the Heavenly Bodies, their orderly Positions and Motions, their wonderful Influences: and yet all these put together falling short of a full Exhibition of the infinite Glory, Wisdom, Power, and Goodness of him that made and ordered them, who hath still an infinite, unexhaustible

Magnetismus Magnus : Or,
ble residue of Power, Wisdom, and Good-
ness, beyond what the whole Universe can
fully and adequately render or represent.

Still therefore I must conclude as I be-
gan, *O Lord, how wonderful are thy Works!*
in Wisdom hast thou made them all. And
now I shall proceed to some further and
more usefull Considerations that imports
us in the highest kind.

I cannot say that Magnetical Speculati-
ons are my Instructions or Guide in them ;
for they are of a higher Nature, and a no-
bler Use than Magnetical Appearances are
fitted for. These are therefore but Occasi-
ons and Exercitations of my ensuing
Thoughts and Meditations.

C H A P. VII.

*Touching the Reason and Method of the
ensuing Discourse.*

S*imilitudes and Symbols* have their use to
explicate even Divine Matters. Our
great Master Christ Jesus was frequent in
the use of them, and so long as we keep
within due Bounds of Sobriety and Mode-
sty we may imitate him herein : but I con-
fess

feels it is easie and too usual for Men herein to transgress their Bounds, and then the Discourses of this Nature become dangerous, or at least, slight and trivial, and unworthy of, and unsutable to the excellent Subject, that Men intend to serve or explicate thereby. And possibly some that have gone before me in the bringing Divine Mysteries to the Rule and Model of Magnetical Observations, have gone too far herein.

These are commonly the *Faults* that escape Men in *Symbolical Divinity*, and explicating Divine Truths by natural Appearances or Reduction to them :

1. When they use those *Symbolical Media* not barely as Explications, but as Proofs or Demonstrations of Divine Mysteries, which is certainly a Fault ; for surely things Natural and things Divine, are of a different nature and order, and in many particulars of quite a different Reason one from another.

2. When Men think to give a full and adequate Explication of Divine Mysteries by Natural Appearances.

3. When they follow the Analogy between them too far, and beyond their just and due Measure and Proportion, and beyond the Terms and Limits of Sobriety,

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which

which oftentimes occasions this Inconvenience ; that other Persons perchance observe other Instances wherein the Analogy holds not, or at least draws some absurd Consequences with it, which many times renders the overstrained Analogies, that the former have given, vain and sometimes ridiculous.

And these Errors we may observe in many Persons, that have addicted themselves to some kinds of Secular Knowledge and Observations, and are so deeply affected with it, that they fondly reduce even Divine Things to the Measure and Reason of those affected Parcels of Secular Learning, and thereby make an unhandsome and unseemly Medly thereof. Thus *Behem* and *Paracelsus*, and some others, that have been transported with Chymistry, have reduced even their Notions of Divinity into a Conformity thereunto : Others, that are very much affected to some Parts of Natural Philosophy digested into their own Method, have done the like, as the Author of the *Teutonic Philosophy* : the like hath been done by the Affectors of the Jewish Cabalistics ; and possibly some that have much travelled in Magnetick Philosophy.

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I am not therefore of their mind, that the sublime Myſteries of Divinity are to be governed or meaſured by Magnetical Motions: all I ſhall do ſhall be to borrow ſome Inſtances from the latter to explain my Conceptions of the former, and to make uſe ſometimes of thoſe Terms that are uſed in Magnetical Learning, to explicate thoſe Conceptions where they bear a juſt Analogy to them, ſuch as are Magnetiſm, Attraction, Converſion, Averſion, Poſition, Verticity, Direction, Motion, Reſt. And although I do not in the leaſt manner imagine that the Pen-men of the Sacred Scriptures had any reſpect unto, nor perchance any cognizance of Magnetical Natures in their various Expreſſions, yet certainly the Sacred Scripture hath divers Expreſſions, that in themſelves bear a great Analogy with the Terms above uſed; which (is) a tolerable Excuse, if not a Juſtification, of me, in applying theſe Terms to ſignifie or expreſs the things I mean; and in making uſe of that Analogy which they bear with them.

Such as are, *Turn us, and we* Jer. 31. 18. *ſhall be turned; Convert us, and we ſhall be converted;* their hearts were turned back from following the Lord:

68 *Magnetismus Magnus : Or,*

Pfal. 63. 8. *My soul followeth hard after thee ;*
 Cant. 1. 4. *Draw me, and I shall run after*
 Jo. 12. 32. *thee ; If I be lifted up I will draw*
 Psal. 78. 37. *all men to me ; His heart was*
 Psal. 25. 15. *not right with the Lord ; My*
 141. 2. *Eyes are always towards thee ;*
 and infinite more Expressions of that Nature.

C H A P. VIII.

Concerning Divine Magnetism.

IT is certain that every thing in the World hath its Beauty, and that Perfection and Felicity that it is capable of, in holding that place, state, position and order, that the Glorious G O D instituted for it ; and when it is out of that state and position, it contracts Deformity, Disorder, and Discomposure ; as a Bone out of Joint, or as the Blood or Spirits in the Body being out of their proper Vessels, from whence follows Corruption, Discomposure, Pain, and Disease.

And therefore *Aristotle* was not out of the way, when, as I remember, somewhere he tells us that *cujusque locus naturalis est*

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est sui conservativus ; and therefore every
thing hath a kind of innate and connatural
Appetite to his own Place.

The *Humane Soul*, as it proceeded from
God by a singular and special kind of Effla-
tion, not common to the production of o-
ther Creatures ; so by the
Law and Constitution of
its Creation, the true, ge-
nuine, and proper positi-
on and respect thereof
was, and is to be, to that God, from whence
it thus marvellously at first proceeded ; and
in that state, respect, and position, it had
and hath its Happiness, its Perfection, its
Composure, Quietness, Serenity, and
Rest, both in this Life and that which is to
come.

*Fecisti nos, Domine,
ad te, & inquietum
est cor nostrum donec
requiescat in te. Aug.
1. Conf. c. 1.*

And I call *the due Position and Respect of
the Soul to God*, when it is frequently ta-
ken up with the Thoughts of him ; when
it fears, loves, honours, and obeys him ;
when it is inquisitive what his Will is, that
it may obey him ; when it is sensible of
his Presence, Majesty, Greatness, Power,
Wisdom, Goodness, and Truth ; and com-
ports its self before him, suitable hereunto,
in all Piety, Righteousness, Justice, Sobri-
ety, and Integrity. And when the Soul is
in such a Frame, it is in its due state, posi-

tion and respect to God ; and when it is out of this Frame it is out of joynt, disordered, and unhappy.

And we need no clearer Evidence hereof than a due consideration of this double State of Mankind ; namely, in this life, and that which is to come, in a *State of Averſation* from this his due Position.

First, Let us consider a Man *in this life*, in his State of Averſation from God, and from that due position and respect that it should have to God, in Subjection to him, Obedience unto him, Fear and Love of him.

As soon as *the first Man*, by the Suggestion and Temptation of Satan, and by giving way to Lust and Pride, averted himself from God, presently there followed in his Soul, Guilt and Shame, the bitter Reflections of his own Conscience, sorrow, vexation, disorder, and disquietness within, and a curse, labour, and crosses without.

Again, look upon the State of *any Man at this day*, forsaking his due respect and position to Almighty God, and converting himself wholly or chiefly, to the Pleasures, Profits, or worldly Contentments of this Life, we shall find him restless and unsatisfied in all his Pursuits ; when he hath attained

attained one pleasure or profit, he is tyred and weary with it, and restless in it, still pursuing others, and in the midst of all his Enjoyments full of Fears, Anxieties, and Discontents, and still wants that Satisfaction that his Soul would fain enjoy, but cannot, for it is out of its place, order, and due position, that the true Law of his Nature hath stated for him, namely, his knowledge of God, his love to him, his endeavour to serve and obey him, his delight in him. Hither the bent, the tendency, the *cuspis*, the *apex* of his Soul should be directed, but it is unnaturally turned off from that position, and converted to that which cannot satisfy. And this makes the Soul restless and uneasy in the midst of the Enjoyment of what it desires.

2. Consider it with relation to *that future Life* of the Soul, which will certainly be after the Death of the Body. In that State the Pleasures, Profits, Honours, Contentments of this World, are wholly insignificant; they are Entertainments fitted only for the Meridian of this Life, and are in no sort accommodated to the next: For, of what use can carnal Delights, sensual Pleasures, Bags of Money, great Continents and Tracts of Land, Titles of Honour, and these other things, that the Men

of this World make their expectation, of what use can these be to a separated Soul? And yet when the Soul hath in this Life by long Custom changed, as it were, its true position and verticity, and wholly or chiefly converted it self to these Enjoyments, and wholly estranged it self from God and his fear and love, as it falls so it lyes, and hath no other relish of any other Delights or Expectations, than what it made its Business and Felicity here; whereby it comes to pass that she is wholly disappointed and at a Loss in that other Life, finding nothing there which she made her Enjoyment and Felicity here. And certainly, were there no other *Hell* to be expected or feared, this miserable Disappointment of a Soul that hath thus changed and lost its true Verticity, is Hell enough.

Therefore whatever Men may think, it is most certain that *the true, natural, and genuine State of the Soul* consists in a most sincere and hearty Conversion of it self to God; and the Conversion of the Soul from God to the Creature, is a most unnatural State and Position of the Soul.

And if any Man now enquire, *how it then comes to pass* that at any time the Soul of any, especially that the generality of Mankind should be thus befooled and bewitched

witched with this World, as to convert it self and its position wholly or principally to it?

I Answer, though there may be many other Reasons also given, yet this shall serve at present: The humane Soul, as it stands united to the Body, hath *two principles* in it; the one, that which should be indeed the regnant governing Principle, *the Intellectual Power*; and this hath a secret Byass in it towards Almighty God, and his Love, Fear, and Obedience: the other that which indeed should be in Subjection, namely, *the sensual part*, which naturally respects the pleasures, contentments, and delights of this World, and such Provisions as may be subservient to them, as Riches, Honour, &c. Now if the intellectual Part be so servile and base as to be overmatched by the sensual, or to be carried and governed by it, the true genuine Verticity or Direction of the Soul is in a manner altered and transposed; especially if that prevalence be strengthened by long Custom and Usage, which gives a kind of other Nature to the Soul, than what is truly natural to it; whereby it comes to pass in process of time, that the whole Soul, even the intellectual part thereof, becomes sensual, and is entirely leavened with a sensual Ferment, if I
may

74 *Magnetismus Magnus* : Or,
may so call it, and so habituated to a constant Conversion of it self to the World, as if indeed it were no other than a sensual Soul, the innate and connatural Characters of even Natural Religion being wonderfully obscured and weakened in it.

CHAP. IX.

Concerning the several Instances and Means of the Conversion of the Soul to God.

THe true and natural state and position of the Soul of Man, consists in the entire converting of it self to God, the Author and End of its Being, in all Submission and Obedience, in Gratitude and Thankfulness, in Resignation and Dependance, in Worship and Adoration, in Sincerity and Uprightness. And in this Position and State it first stood before the Apostasy of the first Man. And besides what is mentioned in the former Chapter, there were *three things* especially that carried off the Soul from this state and position, and still very much obtain among the Children of Adam.

1. A want of due Attention to those Natural and implanted Principles of Religion and Piety, that are connatural to the Soul, radicated in it, and with due Attention capable of great Advance and Improvement.

2. The *Byass and Inclination of the sensual Appetite* to present and sensual Delights, and affectation of the present worldly Advantages, which are a sort of Provisions for these sensual Lusts, as Wealth, Honour, Worldly Power, Glory, Splendour, which wheel about the Soul towards them, avert it from its Duty unto, and Delight in God, and corrupt and imbase, and prostitute the humane Soul. And thereby it comes to pass, in the Soul thus displac'd from its true position, that these very external Blessings that Almighty God lends us to draw us to him, as Health, Strength, Wealth, Reputation, Honour, Abundance of all external good things, are made so many Means of averting the Soul from that God that gives them, and makes us place our whole Desires towards them and delight in them, and to forget that God that gives them.

3. The Temptations and subtle *Insinuations of Satan*, that Enemy of Mankind, who being irrecoverably fallen from his Duty to his Maker, useth all the Means
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he can to avert the Souls of Men from God, and to render them as irrecoverably lost as himself.

There seems also to be *Three great Means* to retain the Human Soul in its just and due Respect and Position toward Almighty God, and to reduce him to it, and thereby to attain that Happiness and Felicity, that is futable to his Condition : For it is a certain Truth, as I have before observed, That every created Being then, and only then, attains that Felicity that it is capable of, when it stands in that Place, Station, Position, and Order, that the Wise and Glorious God hath appointed and instituted for it ; and when it loseth that Station or Position, it is like a Bone out of joint, full of disorder, discomposure, and Pain.

The First is that *Connatural Propension and Byass*, that is implanted and tincted in the very Texture and Fabrick of the Human Soul, whereby it is secretly inclined to an Acknowledgment, and Veneration, and Subjection unto a Supreme Being.

Secondly, The *Rational and Intellectual Sight* in the Soul, not considered simply and singly in it self alone, but as it stands furnished by the Divine Goodness with Objects attracting and bringing about the Soul unto God, and containing and keeping it in that Position,

Thirdly,

Thirdly, A Secret and Sweet and Efficacious *Influx of the Divine Spirit* upon the Human Soul, solliciting, moving and inclining it to the Love and Obedience of Almighty God.

The First Means I call *Natural*, the Second *Rational*, and the Third *Spiritual* and *Supernatural*.

C H A P. X.

Concerning the Natural Means of the Soul's Conversion to Almighty God.

TH E R E are implanted and characterized in the Human Soul certain common Notions and Inclinations, which seem to be the first Rudiments of Natural Religion and Conversion to God, even antecedently to any actual Ratiocination. And as the Glorious God hath planted in the Animal Nature certain Animal Instincts and Inclinations, whereby they are guided and governed to the conserving and perfecting of their Animal Life, so he hath ingraven on the very Fabrick of the Human Soul certain Characters and Inclinations, which may conduct or assist him to the perfection of his Rational
and

and Intellectual Life, which consists in the Conversion and due Position and Respect of the Soul to the Glorious God and his Will. And among many of these common Notions, that might be observed, this is the greatest and the most universal, and of the greatest Importance, namely that there is a most Sovereign Being, the Cause and Governour of all Things, of perfect Power, Wisdom and Goodness, that Loves, and will reward them that fear, honour and obey him ; and will punish them that neglect or disobey him : And that therefore he is to be Feared, to be Worshiped, to be Invoked, and to be Praised.

And these common imprinted Notions have been a great Means of the establishing a Natural Religion almost in all Nations of the World, though Ignorance and Evil Custom have oftentimes corrupted these Notions, as to the manner and object of their Worship. And this is that which Tully, Lib. 2. Cap. 24. *de Legibus* observ'd to my Hand : *Nam quod aliquibus coherent homines, è mortali genere sumserunt, quæ fragilia essent, & caduca : Animam esse ingeneratam à Deo ; ex quo verè vel agnatio nobis cum Cælestibus, vel genus, vel stirps appellari potest. Itaque extor generibus nullum est animal, præter hominem, quod habeat notitiam*

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tiam aliquam Dei; de ipsiſque Hominibus nulla
Genſeſt neque tam immanſueta, neque tam fe-
ra, qua non, etiam ſi ignoret qualem habere
Deum deceat, tamen habendum ſciat.

This ſecret connatural Byaſs, as I may call it, of the Human Soul towards God, ſeems to *ariſe from Two ſorts of Principles*: The former ſort of Principles are ſuch as are in their kind common to all created Beings; the latter more ſpecifically applicable to the Make and Frame of the Human Soul.

Touching the former ſort, thoſe Inclinations, Propenſions, and Diſpoſitions of all created Beings, are theſe, whereby, by a kind of connatural Inſtinct, one thing hath a ſpecial Inclination or Propenſion to another, by the very Inſtitution and Law of their Nature, antecedently to any diſtinct perception of the Reaſon of ſuch their Inclination.

And this kind of Natural Propenſion of one thing to another, is principally obſervable in theſe enſuing Inſtances:

Fiſt, Every thing hath a natural Kindneſs, Propenſion and Converſion to that, from which it immediately receiv'd its Being. This we ſee daily in Animals, in Vegetables, in ſome inanimate Beings; The
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stupid Magnet pays a kind of obsequiousness and sequaciousness to the Earth, from which it receiv'd immediately its magnetical Nature ; and the Needle to that Pole of the Magnet, that touched and animated it.

Now although All created Beings receiv'd their Beings from the *Fiat* of Almighty God, and therefore in their several kinds pay a constant observance of that Law of Nature, which he at first gave them ; yet the Human Soul, in its first Production, had a more special, and immediate, and signal Production by Almighty God, than any other created Beings, (at least the Angels excepted ;) He breathed into him the Breath of Life, and Man became a living Soul.

And whether the Origination of the Souls of Men, propagated by successive Generation, be the same as was at first of the Soul of the first Man ; or, Whether the Souls of Men in succeeding Generations be by a kind of Irradiation or Participation of the first created Human Soul, it alters not the Matter ; for both in the one Supposition, and in the other, the Human Soul had a special admirable singular emanation from Almighty God above all other created Beings, the Angels excepted.

And

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And upon this Account, even of that natural Respect and Propensity between the *Principiatum*, and its immediate Principle, there ariseth an in-bred natural Propension and Tendency of the Soul to God, wherein she doth recognize him as the special Author of her Being.

Secondly, *Similitude and Likeness* is a natural fund of Propension and Inclination of one thing to another, This is one of the most common Grounds of all Sympathies in Nature, as might easily be made out by induction of Particulars. Now the Humane Soul bears the greatest Similitude to the Divine Nature of any created Being that we are acquainted with. The Scriptures tell, That Man was in a special manner created in the Image of God; and Reason tells us, That the most lively Impression of that Image was upon the Soul: and although a contracted Corruption hath in many eminent Respects defac'd that Image, as to the Habits of the Soul, yet still it retains its Natural, and, as I may call it, its Essential Similitude in the Purity of its Substance, its Indissolubility, and Immortality; in its admirable Faculties of Intellect and Will, and the Liberty thereof. And upon this Account, as it hath a similar Congruity to its Prototype, so it must
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needs have a natural Love, Propension, and Inclination to it.

Thirdly, We see in all created Beings a natural Propension, Love, and Conversion of every thing to that from which it receives its *Protection and Defence*, its Conservation and Perfectibility : and this is a great Reason of most of the Sympathies in Nature, and of those Conversions and Motions of one thing toward another ; and this not only in Things endued with a sensible Perception, but also in Beings destitute of Sense : Thus Vegetables will reach after the Water and moist Particles of the Earth to receive their Nourishment, and towards the Sun and its warm Rays, to receive heat and advance of their vital Principles ; and the poor senseless Magnet will reach after the Earth, and its Magnetick Effluxes, to receive a Preservation, and farther increase of its Magnetick Vigour.

Now the Soul, though it be a noble Being, yet it is a dependant Being ; and though it be created Immortal, yet it hath a passive receptive Power, whereby it is perfectable to a higher degree of Excellence and Perfection, which no Being in the World, but the Being of Beings, can satisfy and fill ; and though it be immortal, yet in its state of Union with the Body,
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it is affected with the Good and Evil that befalls the Body, and stands in need of an unceasing Protection and Supply from the Author of her Being: And therefore by a kind of natural Instinct and Dependence, reacheth after him. And this is that which I call the Natural or Connatural Means of Converting the Soul to God, even by a kind of innate Propension, antecedent to any Acts of Ratiocination, or rational Argumentation, Illation or Conviction.

C H A P. IX.

Concerning the Reasonable or Intellectual Means of Converting the Soul to God.

BESIDES that Natural Byass or Tendency of the Soul to God, spoken of in the last Chapter, there is yet another and more vigorous Principle placed in the Human Soul, principally for that purpose, namely, the Intellectual and Rational Nature and Faculties planted in the Soul, and the conduct and guidance thereof.

And this certainly is highly necessary for that end; for although the natural Byass and Propension of the Soul be of great Use to

convert the Soul to the Original and Fountain of her Being, yet it is but a tender and choice Plant, and stands in need of a continuing cherishing and due Attention to it : and therefore we see by Experience, as the Case now stands with Mankind, it is easily checked, discouraged, and impaired by Evil Customs, and the present Allurements and Importunities of our Lusts : And therefore that Mankind might be furnished with more effectual Means to retain the Soul in its due Position and Habitude to Almighty God, he hath furnished the Soul with certain Faculties and Affections, that might more effectually bring it to its true, natural State, to its due respect and habitude unto God, and thereby to attain its Everlasting Happiness.

There are therefore placed in the Humane Nature these Three great Reasonable Faculties: 1. The Intellective Faculty. 2. The Will. 3. The humane Reasonable Affections.

1. The Intellective Faculty, which hath not only a Perception of things represented through the Senses, but by a Rational Process to deduce and frame Conclusions from them of a higher and nobler Nature than the bare sensible Objects in themselves amount unto ; and also to improve those
natural

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natural Congenite Sentiments, whereof in the former Chapter, to a greater Degree and Perfection than they are in their first Appearance; to find out another kind of Good than what barely appears in the Objects of Sense, namely a Moral and Intellectual Good; to examine, consider, and determine of the disparity of things, that are in themselves Good, and to give a due Praelation and Preference to that Good, which is the chiefest and most valuable.

2. The Will, which is not a bare irrational, peremptory Faculty to will or refuse what it pleaseth, but in its true regular Constitution and manner of acting is a rational Faculty, and acts according to the reasonable Dictate and Conclusion of the Understanding, and when it acts otherwise, it acts inordinately, frowardly, and perversly; and the natural Object of the Will, unto which it is properly ordained, is to will that which is Good, and to will that chiefly which is the chiefest Good, and that subordinately, which is a less or subordinate Good.

3. The Affections, which, whether they are distinct from the Will, or but the more intense Motions of it, is not necessary here to dispute; but certainly they have a great

share in the bringing of the Soul to its just Position and Respect to Almighty God.

And although the Brute Animals have certain Passions analagous to these Affections in Man, yet there is a great Disparity between them : 1. Because there are some Affections that seem most peculiar to the Humane Nature. I shall name but those of Hope, Dependence, and Gratitude. And although there are some extraordinary Examples and Instances of such Affections in Animals, yet in truth they are but Shadows of these that are in the reasonable Nature, as the Phantasie of Brutes is but a kind of Shadow of the Humane Intellect, and the Appetite but a Shadow of the Will. 2. Because even in all the Affections or Passions, which seem most common to the Humane and Animal Nature, as Love, Joy, Fear, Anger, &c. there is this great difference, 1. That the Affections of the Humane Nature are naturally under the Regiment of Reason and Understanding, and so are, or ought to be, governed by it, and are therefore in Man, Reasonable Faculties ; but the Passions of Brutes, as they are excited merely by their Sentient Phantasie, so they are at best but under the Regiment of it : so that the Humane Affections have another kind of formal Nature, or Tincture,

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cture, as I may call it, than the like Affections in Animals. 2. That the Affections in Animals and Men, that come under the same denomination, yet are distinguished by their Objects: The Affections of a bare sentient Nature, as Love, Hatred, Fear, Joy, &c. are always terminated in a sensible Good to be desired, or Evil to be avoided: but the Affections of the Humane Soul have not only for their Objects sensible Good or Evil, but also Good and Evil of a higher and nobler Size, namely Moral or Intellectual Good to be prosecuted and entertained with Love, Joy, Delight, Complacency, and Desire; and Moral and Intellectual Evil to be shunned or avoided, or born with Hatred, Detestation, Grief, &c. and these Objects of this latter Nature, strike upon the Humane Affections with more vigour and energy, by how much they are greater, and of greater importance than sensible Good or Evil.

And as thus the Divine Goodness hath furnished the Humane Soul with these excellent Faculties and Instruments to keep and bring about the Humane Soul to her due Position to her Maker, so he hath furnished these Faculties with such Objects as are highly serviceable and conducive to this End.

And these are contained in those *two Books* or Volumes, 1. That of the Works and Providence of God. 2. That of Divine Revelation; both which do afford to the Humane Reason, Intellect and Nature, admirable Motives to incline the Soul to its true Habitude and Position toward Almighty God, but especially the latter of these.

C H A P. X.

Touching the Rational Instances and Motives of the Conversion of the Soul to God upon the Account of the Works of Nature and Providence.

ALthough Almighty God hath so ordered the Frame of the Humane Soul that it hath many Handles, as it were, whereby it may be kept and turned about to its due Position unto Almighty God, which is its Happiness and Perfection; and he that made us, knows so well our Frame, that he can, and doth, daily apply fit Attractives to those *Anfule humana Anime*; yet amongst them all, there are *three principal Affections*

Affections of the Soul, that are of great moment and use in this matter : *viz.* Love, Gratitude, and Dependance.

1. *Love* is the strongest and most vigorous Affection of the humane Soul; it is the great Spring that excites and governs all the Wheels and Motions of the Soul, and is in truth the natural and proper Verticity of the Humane Soul: The Soul moves entirely after that which it entirely loves; and that doth as naturally carry the Motion of the Soul toward it, as the Magnet governs the Motions of the Needle; so that it is somewhat more than morally true, *Anima est ubi amat.* If a Man entirely loves Wealth, or Pleasures, or Honours, the Soul entirely moves after it, useth all means to attain it, is disquieted and vexed if she miss it, and is in effect wholly governed and managed by the strength of his Love to it: It commands all the rest of the Affections and Actions of the Man; his Reverence, his Care, his Vigilance, Attention, Obedience. Love is as strong as Death; and that Object that hath once gotten this Affection, leads the Man as it pleaseth, and therefore, *Hof.* 11. 4. stiled the Cords of a Man, the Bands of Love. And if this Affection be principally set upon the Glorious God, the Soul is placed
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90 *Magnetismus Magnus* : Or,
and settled in its due Position, and is entirely under his Government.

Now there are *two great and powerful Attractives* of this Affection, viz. 1st. Excellency, Beauty, or Goodness, which are but different Expressions of the same thing: and, 2. Love, and the Effects or Indications thereof, Bounty and Beneficence.

1. As to *Excellence and Beauty*, it is in all Instances a Motive and Excitation of Love: Every thing in Nature, so much as it hath of Beauty and Excellence, so much of our Love it doth obtain.

Now the admirable Order and Beauty of the Universe doth not only convince the Understanding that there is a God, the Sovereign Cause of this Order and Beauty of the Universe, and the several Parts thereof, but doth necessarily conclude a Transcendent Beauty and Excellence in that Sovereign Cause; namely, an immense Power, Wisdom, Goodness, and Perfection in him who made, and continually ordereth and disposeth it in that excellent Frame and Order.

2. *Beneficence and Bounty* unto allthings, especially to that Subject wherein this Affection lodgeth.

And although it be true, that the innate, intrinsic, appropriate Goodness and Perfection

fection of any Being doth, upon a true rational Account, deserve our Love, though it were not at all extrinsically communicative of Goodness to us : yet it is certain that Love and Beneficence in any Object doth more vigorously work upon our Affection of Love, than the simple intrinsick Excellence of the Object it self. And the Reason is, because Beneficence, Love, and Communicative Goodness hath not only an intrinsick Beauty and Loveliness, but also gives us an Interest and Benefit in it, and by it : and so upon the Account of Self-Love, of Love to our selves, it increaseth our Love to that beneficent Object ; and Self-love, that hath a great Interest in every Man, renders his Love to a beneficent Object more vigorous and active.

Now if any Man considers the incomparable Bounty and Goodness of God to the Humane Nature, upon the account of the things of this Life, he cannot want a powerfull Incentive to draw out his Love to such a Benefactor.

Let a Man but consider the noble Structure and Frame of the Humane Body, the admirable Faculties of his Soul, the Dominion that thereby he hath over all things in the inferiour World, the Provision that is made for his Food, Cloathing, Habitation,

tion, Medicine, Delight, the Accommodation of Animals, Vegetables, Minerals, Elements, Meteors, nay of the very Motions and Influences of the Heavenly Bodies, to his Use, Contentation, Convenience, Health, Pleasure, Delight, and infinite more Topicks of this nature, he hath reason to conclude, even upon the Account of the Works of Nature, and of the common Effects of Divine Providence, that Almighty God is a most Bountiful Benefactor unto him, and therefore deserves his highest and intensest Love. And most certainly, it is the want of due Attention and Consideration that all the Good we have is from his Bounty and Beneficence, if we do not return unto him the greatest Love and Observance imaginable, even upon the bare Account of this liberal Beneficence. And this is that which the Apostles intimate, even in relation to the Heathens, *Act. 14. 17. Nevertheless he left not himself without Witness in that he did good, and gave rain from Heaven, and fruitful Seasons, filling our hearts with food and gladness.*

Therefore the Divine Love and Beneficence to Mankind is a great Attractive of the Love of the Soul to God. *Magnes amoris amor.* And what is said by the Apostle as to those greater Indications of the Divine Love

Love (whereof hereafter) 1. *Joh. 4. 10.* the antecedent Love of God to Mankind, even in these common Administrations of his Providence, doth not only deserve, but upon a kind of natural Attraction draws out our Love to him.

2. The second Affection that I principally insisted upon, is that of *Gratitude*, which seems to be an Inclination, or Rational Instinct of the Humane Soul, and so naturally radicated in the Soul, that he that is without a kind of natural Cogency (as I may call it) to it, seems to have put off the very humane Nature, and Apostatized from it. The Obligation to it is so natural, so universal, and so operative, that Ingratitude is both odious to Mankind, and breeds in the Person himself a secret Shame and Self-Condernnation.

And the Effects of Gratitude are, 1. A secret Connexion and uniting of the Soul to the Benefactor. 2. An Endeavour by all due Means to requite the Benefit with all the Offices of Love and Duty. And, to say the truth, Gratitude is but a kind of Instance and Indication of Love to a Benefactor, and ariseth upon the same Account, namely, as Benefits received inviteth Love, so it raiseth Gratitude to the Benefactor.

And therefore the very same Communi-
cative

cative Goodness of God, that naturally exciteh our Love, exciteh our Gratitude, and therefore need not again to be here repeated. And because the Goodness of God to Mankind, even in his common Providences, doth exceed any commensurate Retribution or Recompence to him, we cannot by any Means advantage him that is All-sufficient in himself ; therefore the natural Effect of Gratitude is to make the best Retribution we can, namely, to Observe, Honour, Glorifie, Praise, and Acknowledge his Goodness and Bounty, to Obey his Will with all Chearfulness and Alacrity, to convert and turn the Aspect and Tendency of our Souls to him, which is the true state, position, and verticity of the humane Soul.

3. The Third Affection, which I shall instance in, is that of *Trust and Dependence*, which ariseth upon Four Premises : 1. A daily Sense and Experience of our own Wants, Deficiencies, and Dangers, and of our own Insufficiency to overmatch or avoid them. All the Instances of our Lives furnish us with Experiences of this Nature. And, 2. A due Sense of a Sufficiency of Power in some other Being to relieve or supply us. 3. A due Sense of abundant Goodness, Beneficence, and Good Will,

Will, in the same Powerfull Being, to be propitious unto us. 4. A Sense that that Powerfull and Beneficent Being is or may be acquainted with our Exigencies and Extremities. And upon this Account it is, that in such Instances, which Men ordinarily suppose are governable, or to be mastered by other Means, Men ordinarily fly unto them, as to their Wits and Contrivances, to their Riches and Wealth, to their Friends and Relations, to Princes and Magistrates, to Physicians and Surgeons, according to the various Conditions of their Needs or Wants: but when Extremities or Fears rise above the Relief of ordinary Means, there are few People in the World but have recourse to the Sovereign Power of God for their Relief. *Jonah* 1. 5. When the Mariners (the roughest and boldest Generation of Men) were in a Storm that exceeded their Pilot's Skill, then the Mariners were afraid, and cryed every one unto his God, and reprov'd *Jonah* for not calling upon his God: so that the Affection of Fear also hath its part in the Exercise of this Affection; and though the Saying of the Poet favours too much of Atheism, *Primus in orbe Deos fecit Timor*; yet in this Sense it hath a Truth, that Extremities and invincible Fears and Dangers draw
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Men to the Recognition and Veneration of God, which possibly could not be so easily drawn thereunto. *In their Affliction they will seek me early.*

And not only Extremities are the Motives of this Conversion to God in Supplications and Dependance, but also the common Experience of the Deficiency and Disappointments, that do so commonly happen in ordinary Means, doth carry the Minds of Men to the Sovereign Power of Almighty God, to bless and prosper the Means, to supply the Defects thereof, to interpose in their Disappointments. And this in all Ages and Nations we may observe to be usual.

And now although the Divine Beneficence, even in these external Benefits, is in it self a sufficient Attractive of our Love and Gratitude to God, and our Dependance upon him, since all these are Acts of his free Bounty and Goodness; and as without him we cannot procure them, so neither can we at all deserve them, or the least of them: yet these Means had not that effect, that might reasonably be expected by such a Benefactor. And the Reasons or Occasions thereof were principally these:

First, Because by Evil Education and Customs,

Customs, and by the subtlety of the Enemy of God and Man, and his Instruments, the Notion of God was greatly corrupted in the Minds of Men: they fell to Idolatry and Polytheism, making Creatures and Idols their Gods: This is that which the Apostle learnedly and truly describes, *Rom. 1. 23.*

Secondly, The Commonness and Assiduity of these Benefits rendered them less observed and valued, and Mankind thereby grew almost as senseless of their value, or of the Author of them, as the Brute Beasts; they were either not taken notice of, or not considered, but enjoyed as things of Course, and a common Natural State of things, and so Men enjoyed them without any value or admiration of them, or of the Goodness, Bounty, and Beneficence of God that bestowed them. Certainly the Circular Motion of the Sun or Stars is a greater Miracle of Wisdom, and Power, than either of their Rest can be, and of greater Benefit and Advantage to the Children of Men: And yet because it is common and usual, Men are not affected with the Admiration of it, or Gratitude for it: But if the Sun should stand still but a day, it would presently put the World into Admiration. Great Works and Benefits

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are lightly valued or observed, when common and ordinary.

Thirdly, But although these were but the dull Apprehensions of the common sort of Mankind, yet there were many considerate and observing Men in the World, that had a better Advertence and Valuation of the Divine Beneficence even in these external Dispensations of Providence, and they took notice of Almighty God to be the bountiful Author of all these external Benefits: And yet there were some Considerations that made them set the less value upon them, which in truth were of moment; and they were principally these:

First, They did observe that these Benefits were promiscuously distributed to Good and Bad; so that as the Wise Man tells us, *Eccles. 9. 1. No Man knoweth either Love or Hatred* (the Divine Favour or Displeasure) *by all that is before them*: and *Eccles. 8. 14. Just Men to whom it happeneth according to the work of the Wicked; and Wicked Men to whom it happeneth according to the Work of the Righteous.*

Secondly, Which is yet more, they observed that according to the usual Occurrences of the Divine Providence, it most ordinarily happened that *Bonis Malè, Malis bene*, which hath stagger'd even Men of great

great Wisdom and Piety : *Job.* 21. 7. *Psal.* 73. 3. *Jerem.* 12. 1.

Thirdly, But yet farther, upon a strict Observation by inquisitive Men, they found much dissatisfaction in the most plentiful Enjoyments of External Benefits; in-somuch that they wrote *Vanity and Vexation of Spirit* upon all the best Enjoyments of Externals.

Fourthly, But let a Man have the most plentiful Enjoyment of the good things of this Life, and a most high Gust and Relish of them, yet still Men were under the Præ-sensation and Apprehension of Death, which would infallibly put an end to the best of these Enjoyments, and allayed and abated the Contentment of their present Enjoyments; so that according to the significant Expression of the Apostle, *Heb.* 2. 15. through fear of Death, Men were all their Life-time subject to Bondage, even in the midst of their most exquisite Enjoyments.

Fifthly, But this was not all, the more serious sort of Mankind began to consider the Excellence of the humane Soul, and the great disproportion that there is between the best Externals of this Life, and the Capacity, Desires, and Delights of the Humane. Neither did they rest there, but they had not only strong Suspicions, but

high Persuasions of the Immortality of the Intellectual Soul ; and they very easily found that those things that we ordinarily set a great Esteem upon, as Bodily Pleasures, Wealth, Riches, Fame, Power, Honour, must needs be very insignificant Things to the State and Condition of a separate, immortal, intellectual Soul ; but somewhat else was to be reached after, more suitable to such a Nature, and such a State ; and therefore these temporal Benefits, though they were of use for the State of this Life, were not of so true a Value as ordinarily Men thought ; and yet for all this, even the Wisest and most perspicacious Men were in the dark, and knew not how with any certainty to frame to themselves an Idea of the State of a separated Soul, or wherein its Happiness consists, or how it was to be certainly attained. And although the more Mercurial and Poetical Wits ran out into a Thousand Fancies of *Elysian* Fields, of the Migration of Souls, of the various Periods and Perambulations of the Soul ; yet the more Judicious, though satisfied in the Opinion of the Immortality of the Soul, yet were not satisfied with these uncertain and conjectural Suppositions touching the manner of its future State and Condition.

Upon

Upon all these Accounts, the Divine Wisdom and Goodness took another and more effectual, and yet a most rational Means, highly suitable to the Nature and Exigence of Mankind, to retain him and reduce him to the true and just Position of his Soul in relation to the Almighty, and consequently to Happiness and Blessedness,

C H A P. XI.

Touching the Second Means of Conversion of the Soul to God, namely Divine Revelation.

I Come now to that other great Means of the true Conversion of the Soul to God, and placing it in its true and right position, in relation to him; namely *Divine Revelation*.

And although in respect of the manner of the Discovery, this Means is Divine and Supernatural, yet we shall hereafter see that it is not improperly ranked among those Means that I call rational, because when discovered, it bears a high Congruity to true Reason, and the Faculties of the Reasonable Soul of Man : And because the

most signal and important Revelation; and that which concerns universally all Mankind, is that of the Redemption of Mankind by Christ Jesus the Son of God, the Doctrine of the Gospel revealed and published in him and by him, and the Christian Religion, I shall principally apply my self thereunto ; and upon the due consideration of this admirable Attractive, we shall find that it was not for nothing that our Saviour said, *And if I be lifted up, I will draw all men to me.*

And here I must again briefly resume what I said in the former Chapter, *viz.* That the Three great Hinges of the humane Soul, the *ansule humana anima*, which in a special manner convert and turn about the Soul, are Love, Gratitude, and Dependance ; and those Cords of a Man that lay hold of these Affections first, is Beauty Excellence, Beneficence, and Bounty ; that which lays hold of the Second, is also Beneficence ; and that which lays hold of the Third, is Power, Goodness, and a certain Knowledge of our Exigences, Fears, and Wants, which draws out the Soul into Trust, Dependance, and Invocation of that Powerfull Good, and All-knowing Being.

And although these Affections of the humane Soul do principally and more immediately

mediately move and turn about the Soul to the futable Objects of those Affections, yet in as much as the humane Soul is an intellectual and reasonable Nature, and all its Faculties in their due, orderly, and regular Actings and Motions, act upon a presupposed Intellection, and with Reason and Deliberation: We must therefore suppose, that antecedent to the Motions of these Affections, there must be a due Discovery and Apprehension of that Object to which they are thus directed.

Now upon a just and impartial Consideration and Reflexion upon the Christian Doctrine, the Revelation of the Gospel of Christ Jesus, we shall find the most powerful, effectual, and rational Means contained and discovered in it, of converting the humane Soul to God, and placing it in its just and true State and Position, and thereby attaining that Perfection, Happiness, and Everlasting Blessedness, and Rest, that is possible for any reasonable Man to desire or expect.

Only I must add this Caution, that when I speak of the Doctrine of the Gospel and Christian Religion, I do by no means exclude the Divine Revelation of the Old Testament; for both Testaments make but one entire System of the True Christian

Doctrinē : the Old Testament is preparatory to the New ; and the New Testament Explicative of the Old , and takes in, either in expresse Terms, or by necessary admission, all the Truths of God delivered in the Old , and is recommended by Christ himself to his Disciples and Followers, together with those other additional Discoveries and Precepts that he made and gave.

But yet thus much must needs be added, That the Doctrinē of Christianity , as it is singly revealed in the New Testament, gives a much greater Light , makes more full Discoveries , and contains more effectual Instances to bring about the Soul to Almighty God, than that Old Testament alone did or could do : And I shall now proceed to some of those most Eminent Particulars and Instances for this purpose.

1. Whereas the Notion of God was greatly Corrupted in the Minds of Men, as is shewn in the former Chapter ; the Christian Doctrinē rectified those Notions, and gives us a true Discovery of the Divine Nature, so far as our finite Understandings are capable of it, *Acts 17. 23. Whom ye ignorantly worship, him declare I unto you :* here we have the great Discoveries of the Perfection , Excellency , and Beauty of the Divine Nature, and therefore an Object

ject infinitely deserving the greatest Excess of our Love, and of our Dependance and Reverence: his Eternity, Unity, Purity, Holiness, Goodness, Wisdom, Power, Justice, Mercy, Placability, Long-suffering, Gentleness, Faithfulness, Truth; in a word, that he is the Perfection of all Excellencies, the Chiefest Good, and the most Sovereign Object of all our Love, even upon the single Account of his own transcendent Perfection and Excellence. But I come to things more specifically applicable to the Redemption of Mankind by Christ Jesus: Therefore:

2. I have in the former Chapter mentioned the Suspicions and Inclinations of Mankind to think the Soul is immortal, and that there is a Future State thereof for Rewards and Punishments; but this Supposition was much clouded with uncertain Conjectures and Imaginations: But Christ in the Gospel hath given us a full Discovery and Assurance of the Immortality of the Soul, and a full Prospect of the future State of Rewards and Punishments; and therefore is truly said to have brought Immortality and Life to Light by the Gospel.

3. Whereas in the former Chapter I have shewed that although the External Blessings distributed among the Children of Men

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Men were greatly Valuable, and more than any Creature could either deserve, or by his own Power procure ; and therefore Almighty God in respect of these, highly deserved our Love, as our greatest Benefactor : yet that many wise and considerate Men, considering the promiscuous Dispensation of External Blessings, and the great Excellency of the humane Soul, did reach after Blessings of a higher Nature and Use, than such as only served the Meridian of this Life.

Here we have a Discovery of the immense Beneficence and Love of the Glorious God, unto Mankind, and therefore the highest Attractive of the Soul, namely, Immortal Happiness, Glory, and Blessedness, freely and bountifully offered by Almighty God, through Jesus Christ, to all that will be but converted, and turn unto him ; and this done upon the Account of his own Beneficence and communicative Goodness unto the Children of Men, that were Enemies, and estranged from God, by Evil Works, as well as to the rest of Mankind. Certainly if Love, undeserved Love, be the greatest Attractive of Love ; if the free Collation of the greatest Benefits that the humane Nature is capable of, namely, Immortal Glory, Life, and Blessedness, be
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the greatest Affective of Love and Gratitude to our Benefactor, then here is such an Attractive of the Soul to God as its chiefest Benefactor, that cannot be elsewhere matched or equalled. But this is not all: Therefore,

3. There is yet farther such an Instance of Love, in the manner of procuring this Benefit, that seems to equal the very Benefit it self; namely, God Almighty sending his Son, his only Son, into the World, so far to humble himself, as to take our Nature upon him with all its Natural Infirmities, Sin only excepted. 2. In that Nature to live a poor, despised, persecuted Life, reproached with the most odious, though undeserved Calumnies. 3. In that Nature to be betrayed by his own Disciple, condemned by his own Country-men that were of highest Esteem among them, the Priests, Scribes, and Sanhedrim; mocked by the Soldiers, Crowned with Thorns, his Flesh torn with Scourging, delivered over to the Gentiles to be Executed, and then exposed to a most painful, ignominious Death, among Thieves and Malefactors.

And, which yet was more than all this, his very Soul made as it were, an Offering for Sin, heavy unto the Death, astonished,
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and in an Agony, by the Eclipsing for the time, of the Comfort and Influence of the Divine Presence and Love.

And all this done to expiate the Sins of Men, to become a Sacrifice for the Sins of his very Enemies, and purchase and impetrate for them, this greatest Benefit of Everlasting Life and Glory; and all this thus done by the very Design, Counsel, and Contrivance of the Offended God, to satisfy his own Justice, to magnify his own Mercy, and to save his undeserving Creature: These are Instances of a strange and stupendous Love, and do Aggrandize the very Benefit it self, than which yet there could not be a Greater.

So God loved the world, that he sent his only begotten Son into the world, that as many as believed on him, should not perish, 1 John 4. 10. Here is Love! not that we loved him, but that he loved us, and *sent his Son to be the propitiation for our Sins.*

Herein the Love of God is manifest, that when we were yet Sinners, Christ dyed for us.

And now, if any be so inquisitive as to ask, Why was all this ado? Could not God have saved Men without such a hard and bloody Scene? or if he would not give Mankind Everlasting Life without Con-
version

version of the Soul to him, could he not by the Empire of his Power, have over-ruled the Hearts of the Children of Men to such a Temper and Position?

I Answer, It is true, he could and might have done so: but he that made Man an intellectual and a free Agent, and placed all those Affections in his Nature, which I have before-mentioned, was not minded to abrogate nor alter the humane Nature; and at once to shew both his Constancy to those Laws, he hath most wisely settled in Nature, and yet to bring about this Great Work of Conversion of the Soul to God without offering Violence to the Laws that he had settled in Nature; and therefore in this Great Work of the Conversion of the Soul to God, draws it with the Cords of a Man, with the Bonds of Love, and deals with the humane Soul *more humano*; and by those admirable and stupendous Instances of his Beneficence and Love to Man, attracts and draws the humane Soul to love this incomparable Benefactor, and consequently to that Duty and Obedience which he owes to God, and to Felicity and Happiness, which Almighty God thereupon freely and bountifully will confer upon the humane Soul and Nature, by such Means

as were exactly futable to the Laws of Nature fettled by him.

4. But yet farther : If this greateft Benefit, Everlafting Happinefs brought about for Mankind by fo Stupendous a Means, fhould yet not be attainable by the Children of Men without very difficult Terms and Conditions on their part, the Mercy it felf, though Signal and Great, poffibly would not be attainable.

But to obviate this Difficulty, the Terms and Conditions on the part of Man are very fair and eafie ; namely, to believe this Message from Heaven, brought by the Son of God, and to ufe our fincere and beft Endeavour to obey the Precepts of a Sober, Righteous, and Godly Life, enjoyned by the Son of God, and thereby to perfect and rectifie the Soul to its juft State and Habit.

5. And becaufe this Evangelical Message feems to be very ftrange, that the Son of God fhould come into the World and take our Nature, and dye for the Sins of Men, and procure for them Everlafting Life and Happinefs, the Glorious and Bountiful God hath not fpared to obviate this Difficulty alfo, and provided thofe great Evidences of the Truth and Credibility of the Evangelical Doctrine and Message, that
are

Metaphysical and Divine Contemplations. III

are most futable to work upon the humane Reason and Understanding, and greater than which no Truth in the World ever had, or can have: And though I am not minded in this place to make a Collection of all the *Evidences of the Truth of the Christian Religion*, which hath been already abundantly done to my hands by others, yet I shall summarily mention some of those Evidences that render the Truth and Divinity of the Evangelical Message highly credible upon the most rational Accounts that can be desired by any reasonable Man.

First, The *Prophecies* of former Ages recorded in the Old Testament of the Mission of the *Messias*, and the Great Ends and Success thereof fulfilled exactly in Christ Jesus, and the Success of his Doctrine.

Secondly, The *Miracles* which he performed for the Confirmation both of his Mission and Message above the Power of Natural Causes to Effect, are a Seal from Heaven of the Truth thereof; and the greatest and most convincing Testimony that can possibly be expected or given for the confirming of the Truth thereof: There is not any thing that doth more vigorously strike upon the humane Assent, or Affect it,
than

than Miracles exceeding the Course and Power of Nature.

Thirdly, And above all those Miracles, the Miracle of his *Resurrection* and Ascension into Heaven, which as it is above the Course of mere Natural Agents to effect, so the Truth of the Fact, as to both, is confirmed by abundant Testimony of many Eye-Witnesses of it.

Fourthly, The laying down and pledging of his Life, in Witness and Testimony of the Truth of what he had taught ; he could not possibly have any Design to deceive Men, that would give such a Testimonial of the Truth of what he had delivered.

Fifthly, The admirable *Success* of this Doctrine, which quickly obtained through the most part of the then Habitable and Learned World, notwithstanding the great Disadvantages that attended the Promulgation of it : As, 1. The General Opposition of the Jewish Doctors. 2. The great and deep Root that Idolatry had in the rest of the World. 3. And the severe Persecutions by both, against it, and the Professors of it. 4. The Meanness and Unlearnedness of the first Promulgators of it, Fishermen and Mechanicks. 5. The Author of it, publicly Crucified and supposed dead by those that oppos'd it.

Sixthly;

Sixthly, The Sutableness of the Doctrine delivered to the best Sentiments of the rectified humane Nature. But of this hereafter.

Seventhly, The Obedience required from those that were to expect the benefit of this great Redemption, had these singular Advantages, *viz.* The Precepts of Christ and his Gospel were most Excellent and Perfect Precepts, such, as if deeply and seriously considered, were most highly suitable to Reason, and truly rectified humane Nature; such as admirably conduce to the Peace and common Good of Mankind, to the tranquillity of the Mind, and to the perfecting of the humane Nature; there is no one true Moral Precept of Vertue among the most Polite Heathen Moralists, but here it is to be found, and some others far more Noble and Generous than they ever dream'd of: Piety towards God, Submission to his Will, Obedience to his Commands, Righteousness; Justice, Fidelity, Innocence towards Men, Sobriety, Humility, Lowliness of Mind, Patience in Tribulation, Neglect and Contempt of Wealth and Greatness, Contentation with our Condition, Forgiveness of Injuries and many such like.

And really I must say, that if I had nei-
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ther Miracles nor Tradition to assure my Faith of the Truth of the Gospel of Christ, in all Particulars thereof, yet the admirable Purity, Rectitude, and Excellency of the Evangelical Precepts, their high Congruity to rectified Reason, the great Perfection that they give to the humane Nature where duly observed and practised, are an Evidence of most high Credibility of the Truth of the whole Evangelical Doctrine : So true is that of our Saviour, *If any man will keep my words, he shall know whether the Doctrine be mine, or his that sent me.*

Secondly, Not only the Precepts but the Example of Christ Jesus was suitable to a Doctrine of high Perfection : *Learn of me, for I am meek ; and ye shall find rest unto your souls.*

Thirdly, The Motives and Helps to Obedience of this most Excellent Doctrine, and the imitation of this unexampled Example, are high, powerful, and efficacious ; namely, an Eternal Recompence of Reward.

Fourthly, The Remedies and Allowances for our Deficiencies from the Exactness of an Obedience in all things to all Evangelical Precepts, are great and encouraging ; Almighty God accepting a sincere, diligent Endeavour of an exact Conformity

mity thereunto, and pardoning the Defect^s therein, that happen through humane Frailty, and all for the sake of that Great Sacrifice of his Son.

And therefore to close up all that I have said, I find the Method of the Evangelical Dispensation to reduce and bring the Souls of Men to their just Habitude and Position towards Almighty God, admirably effectual to that End: I find also, that this Reduction of the Soul to its due Habitude to Almighty God, the most natural and futable way of attaining its True Happiness. I find the Precepts of the Gospel full of admirable Congruity to the perfecting of the humane Nature, to the good of humane Society, and to the enriching and enabling the humane Soul: So that upon the whole Matter, the whole Design of the Evangelical Dispensation is ordered and contrived with most singular Wisdom and Forecast, with most admirable Congruity to the most refined Reasons, and with singular Advantage to affect the Souls of Men, and to bring them about to the great End designed by it, namely, the stating of the Soul in its due Position and Habitude to Almighty God, the perfecting of its Nature and Habits, and the final Fruition of Everlasting Felicity.

And the Truth is, that the Divinity of this Evangelical Dispensation is herein manifested; for if all the wisest Men on Earth, yea, or all the Angels of Heaven, had set themselves to have contrived a Method of the Redemption and Salvation of Mankind, they could never have found out so exquisite an Oeconomy suited to this End, as is delivered in the Revelation of the Evangelical Mystery: And therefore it is, those glorious Creatures the Angels look upon it with Admiration. *1 Pet. 1. 12.* unto whom the manifold Wisdom of God is herein declared and manifested.

But yet besides the admirable Wisdom of this Dispensation in the Matter and Ends thereof, there are two great Circumstances in this Revelation that signally declare it to be no less than a divine Contrivance and Message from the God of Truth and Wisdom.

1. In that the Ends propounded in it are not of any Secular or Worldly Advantage: Had the Gospel promised its Disciples and Followers External Wealth, Honour, Grandeur, Temporal Delights or Pleasures, it might have been suspected to have been a Politick Contrivance of some sagacious Men, to conduct Men, under pretence of a New Religion, to secular Advantages:
But

But the Business of the Gospel is quite of another Nature, directed to the attainment of Ends that are quite of another kind; nay, is so far from it, that it tells its Disciples they must not expect the Splendor of this World, but must neglect, deny, and condemn it; that instead thereof, they must expect persecution, neglect, and contempt, from the World: and accordingly it succeeded to them, especially in the first and purest Ages of the Christian Church.

2. In that the Means and Instruments of its Promulgation to the World, were the most disproportion'd to a politick humane Contrivance, and the most unlikely in all humane Appearance to attain its End or Acceptation with the World: Had the Evangelical Oeconomy been the Product of a Consultation of a Conclave of Learned Rabbi's, or of deep Philosophers, or of Politick or Wise States-men, possibly it might have given an Occasion to the rest of the World to have said or thought, that it is true indeed, it is a well-polished System of a Religion, but yet it carries a Suspicion with it, of a humane Contrivance, considering what Wise Men were emplyed in the digesting or promulgation of it.

But the glorious God to prevent any possible Surmises in the Minds of Men, of this

kind, and to let the World see and know that it was not a Contrivance of Humane Invention, Wisdom, or Policy, but a Method of Religion, and Salvation, instituted and manifested by Almighty God himself, and by his own immediate Ordination and Wisdom ; in the whole Method of the Evangelical Dispensation, doth industriously decline all Instances and Contributions of humane Helps and Advantages, and chooseth those Circumstances and Instruments therein, that had the least semblance of any Contribution of worldly or humane Wisdom or Advantage : Christ, the Messenger of the Gospel, a poor, obscure Man, hated and persecuted by his Country-men, and at length Crucified : his Apostles poor Fisher-men, unlearned, and ignorant Men, *Acts* 4. 13. the whole World of Learned Philosophers, of Jewish Masters, of Great Princes and States-men, opposing this Doctrine, with the greatest Industry, Skill and Power, vilifying it with Reproach, Scorn and Contempt : a Stumbling-Block to the Jews, and to the Greeks Foolishness. And wherefore was all this ? Certainly, next to the Excellency of the Evangelical Doctrine it self, there could not have been a greater manifestation of the Divine Wisdom, and a greater Indication that the Christian

stian Religion was really and truly a more divine Institution than this manner of its Mission into the World; namely, That by this it might appear in the Success it had in the World, that the Power thereof is of God, and not of Men: *And therefore he chose the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty; That no flesh should glory in his presence,* 1 Cor. 1. 27, 29. That in the admirable Success of the Christian Religion in the World, all Men might see and acknowledge, that it was neither the Contrivance of Wise Men, nor carried on by the Wisdom or Power of Men, but by the Power of God, and the Wisdom of God.

And thus far touching this great Means of Reduction of the humane Soul to his just Habitude and Respect to Almighty God, *viz. The Redemption of Mankind by Christ Jesus.*

C H A P. XIII.

Touching the Reasonableness of the Christian Religion, and the Suitableness thereof to the Reduction of the Soul to its due State, Position and Happiness.

THere are many Truths both in Nature and Divinity, that have not, neither indeed can have their first Discovery unto Mankind, but by supernatural Revelation, which yet being discovered, have a high Congruity and Consonancy to true Reason : As for Instance, The manner and order of the Creation of the Universe, as it is delivered by *Moses*, if it be duly considered, is greatly consonant to the Nature and Reason of the things in the World, and yet it is impossible that it should at first be discovered, but by supernatural Revelation ; for no Man was, or could be a Witness to the Creation of things that were pre-existent to his Being, neither is it possible for humane Reason to search out by bare Ratiocination, the distinct order, method, periods, and other Circumstances of that Great Work of Omnipotent Power, and Wisdom : And the same may in a great
mea-

measure be asserted, touching many of the important Methods and Circumstances of the Redemption of Mankind, and Evangelical Doctrine: Some things therein delivered, I confess, were before believed, either by the Light of Nature, or at least by some ancient Tradition; as the Existence and Perfection of Almighty God, the Immortality of the Soul, and a Future State of Rewards and Punishments; though the Notions thereof were troubled and confus'd: But the Evangelical Revelation hath these great Preferences: 1. That some things are discovered therein which were never before discovered, nor discoverable but by Divine Revelation; as, the Miraculous Conception and Mission of the *Messias*; the Expiation for the Sins of Men, and the Impetration of Eternal Life for Mankind, by his Death; and divers other great Evangelical Mysteries. 2. That as to those very Points of Truth that in some measure were before apprehended and believed by Mankind, yet they are more distinctly, plainly, and evidently discovered, in and by the Evangelical Revelation; so that as to both these, it is truly said, *that life and immortality are brought to light by the Gospel.* But although this be true, that the Contrivance of Man's Redemption could only be by infinite

finite Wisdom, and the Discovery it self is supernatural, a divine Message from Heaven, and published to us by the Son of God, *Heb. 1.* yet the Truths thus revealed do bear a great Consonance and Congruity to the True Light of Reason, to the true State of the humane Nature. For to say the Truth, True Reason in the Souls of Men, is but a Ray or Beam of that transcendent Wisdom that is in God; and it is no longer true Reason, than as it bears a Congruity and Consonance to that Divine Reason (as I may, with Submission, call it;) namely, the Divine Wisdom: And though in relation thereunto, the humane Reason bears not so great a Proportion as the Light of a Candle doth to the Sun, yet certainly, if it be True Reason, it holds an Analogy and Conformity to its Fountain and Original, and ceaseth to be Reason when it suits not to it. And in this respect I have adventured to range this means of Conversion of the Soul to God, among Means that are rational, and to call them reasonable and intellectual Means. And indeed they are so: there is no Religion that is, or ever was professed in any Age, that hath so great a suitability to True Reason; no Means or Method of bringing the Soul into its true, genuine State and Position,

Position, as the Christian Religion and Doctrine.

I shall not pursue this Subject at large: but shall give some Instances, making good my Affirmation.

1. The Evangelical Doctrine gives us a clear Account of the Immortality of the Soul, and this is a Doctrine highly suitable to the very Sentiments of our Souls. 1. The Consent of the most Learned and Judicious Sects of the Philosophers, the Platonists, and many of the Stoicks. 2. It seems an utter unlikely thing, that the Noble Creature Man, of such admirable Endowments and Faculties of Mind, a Mind of that great Capacity, furnished with Conceptions that are of an Extent beyond a Life of Sense; a Mind reaching after Immortality, and Communion with Almighty God, or at least, with those Noble Creatures the Angels: I say, it is highly incredible that such a Nature, such a Mind, should be placed and made, only to take a Turn for a few years upon the Theatre of this World, and then die and perish, and vanish like a blast of flame or smoke, and have a lesser Privilege of Duration, than many Vegetables and Brutes.

2. The Evangelical Doctrine gives us a distinct Account of a Future State of Rewards

Rewards and Punishments: This is also a Truth highly consonant to natural Sentiments of Mankind, and to the ordinary Appearances in the State of humane Nature. 1. There is scarce any Sect of Learned and Judicious Men, nay, scarce any Nation under Heaven, but is highly persuaded of the Truth thereof in general, though they labour under differing manners of explicating it. 2. The whole Frame of the Universe do proclaim Almighty God to be delighted in the due Order and Disposal of all things; every thing is full of Order, Congruity, Beauty, and Comeliness: only the Dispensations of External Good and Evil to Mankind, seem very confused and disproportionable to the Conditions and Deserts of Men; *Good Men to whom it happens according to the work of the wicked; and wicked men to whom it happeneth according to the work of the righteous*: therefore it is not conceptible but that there must be a time to set things at rights; a day of the manifestation of the Righteous Judgments of the God of Order: this was the natural Conclusion of the Wise Man, *Eccles.* 3. 16, 17. when he saw the Disorder that was in the Dispensations among Men, *I said in my heart, God shall judge the righteous and the wicked; for there is a time*
for

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for every purpose, and for every Work.

3. The Gospel teacheth that the Way and Means to attain a State of Blessedness and Glory in that future Life of Immortality, is, by converting the Soul to Almighty God, by Faith, Love, and Obedience; by Purity and Holiness, by Righteousness, and Charity, by Sobriety, and Patience; and all these Christian Vertues recommended to us by the Precept and Example of Christ Jesus: And certainly if we examine this impartially by Reason, such a State and Position, and Temper of the Soul is most sutable and agreeable to a Life of Immortality and Happiness.

And we may take a measure of it by the contrary: Let us but suppose a Soul entirely addicted to a Sensual Life, and the love of this World, placing its Felicity in Carnal Pleasures, Eating, Drinking, Wantonness, Recreations, Bravery of Apparel, Splendid Houses and Furniture, Great Retinue, great Store of Lands, Money, Flocks, Herds; in Delights of the Ear, the Eyes, and other Senses; in Power and Rule over others, and in the Sense and Delight of these Enjoyments, the Soul to be wholly immersed: let any Man but think with himself, how it is possible for such a Soul, thus addicted and habituated, to be in any
kind

kind of Congruity, with the State of Happiness of a separated immortal Soul ; nay, how it is possible for such a Soul to be without extream Vexation, Sorrow, and Perturbation, when it comes into such a State as is wholly unsutable to, and uncapable of such Enjoyments, which once it made its Felicity ; and if it had a Capacity to relish and taste such worldly Contentments, yet they are not in that State to be had, they are quite gone, and out of date, and vanished away.

4. The Doctrine of the Gospel commands and commends unto Mankind, Piety towards God, Vertue, Charity, Righteousness, Justice, Veracity, Fidelity, Sincerity, Integrity, Purity, Holiness, Humility, Sobriety, Temperance, Patience, Longanimity, and all other excellent Vertues ; and certainly if we take a Measure of these Precepts even by the Light of Nature, and True Reason, we shall find them admirably consonant thereunto, though there were no other future Life to come. 1. If once that most radical and natural Notion of the Existence of a Deity, and of his great Perfection be but deeply digested in the Soul, the greatest and most divine sort of Evangelical Precepts are and would be as naturally consequential thereupon, as the most
necessary

necessary Conclusion of a Logical Demonstration: such as are the Love and Fear of God, Reverence and Veneration of him, entire Obedience to him, Patience and Resignation of our Wills to his Will, Sincerity and Uprightness of Heart, Thankfulness to him, Dependance upon him, Trust in him, a vigilant Conversation becoming his Sight and Presence; an imitation of him in all things that we are capable to imitate him in. Again, 2. Tranquillity of Mind and Conscience was accounted among the Wifest of the Philosophers, the greatest Pitch of Happiness attainable by Man in this Life; and I dare confidently assert, That no Precepts, no Practice under Heaven is more conducive to the Tranquillity of the Mind of Man, than these Evangelical Precepts before-mentioned, as might be made easily evident by Induction of Particulars. 3. The Peace and Good of Mankind, and of humane Societies, is a thing justly valuable by all Wise and Good Men: And what in the world is more conducive thereunto, then Veracity and Truth, Fidelity, Righteousness, Justice, Temperance, Sobriety, Charity, Beneficence, Longanimity, Goodness, Forgiveness, Meekness, Humility, Contentation, and all this bound on to the Soul, by the strictest Bond

of

of the Love, Fear, and Duty we owe to the God of Heaven? The greatest part of the Disorders in humane Society, arise by those Vices that are contrary to those excellent Vertues, as by Pride, Ambition, Covetousness, Falseness, Dissimulation, Churlishness, Injustice, Unrighteousness: These and the like Distempers of Soul, fill the World with Rapine, Violence, Oppression, Contention, and Deceit, which are cured and remedied by an Observance of the Evangelical Doctrine, than which there cannot be any thing more conducive to the perfecting of the humane Nature, and benefit of humane Societies.

5. The Evangelical Doctrine evermore inculcates these two great Qualifications of the humane Soul; namely, the True Knowledge of God, and the true Love of God: the former is that which excites the latter, and the latter is that great commanding Affection of the Soul that fully brings about the Soul to God, and to a chearful and sincere Observance of him and his Will: The Love of God is the First and great Commandment, and draws along with it the Whole Duty of Man to God. And this is most consonant to what Reason it self dictates, and Experience evidenceth; he that hath but the
firm

firm hold upon this Affection, governs a Man as he pleaseth.

6. The Evangelical Doctrine, in order to bring about Man to love God, gives us the highest, most transcendent, and obliging Instances of the Love of God, the antecedent, undeserved Love of God to Man, especially in the admirable Oeconomy of our Redemption by Christ, as hath been before-shewed: And certainly this is the most rational way that can be imagined, for the gaining of this great Affection, and the Conversion of the Soul to God. 1. It is in it self a most effectual Means to that end; Love and Beneficence is the great Attractive of Love, as hath been before shewn; and that Great God that formed the humane Soul, and placed it in its several Habitudes and Affections, and therefore best knows what doth most vigorously strike upon those active Strings, the Soul, did therefore choose this effectual Magnetism to bring about the Soul to him, 1 *John* 4. 10. *Herein is love, not that we loved God, but that he loved us first.* Again, 2. This Method of Attracting the Soul to God by the great and primitive Instances of his Love to Man, is most suitable to the Frame and Mould of the Nature of the humane Soul, and offers no Violence to it. It is true, the Glorious

God is not necessarily bound to the Laws that he hath established in Nature, they were Laws given to his Creatures, and not to himself, and he may, and sometimes for great Ends, derogates from those Laws by the Interposition of his own immediate Power, as in Miracles. And upon the same Account may or might if he please, break in upon the Laws that he hath instituted in the humane Soul, and might infringe the Liberty of his Will, and turn him about to him, by an irresistible overpowering Necessity : But the Wise God hath settled and established the Rules and Laws of the Natures of things, with so great Wisdom and Foresight, that he rarely violates them, but ordinarily proceeds in the way of his Providential Regiment of all things, according to those Laws and Institutions which he hath fixed in the Natures of things : in things simply Natural, he usually proceeds by Natural Applications ; and in Rational Beings, by Means suitable to a Rational Nature, and therefore hath chosen this Means to draw the Soul of Man to him ; namely, by the Cords of a Man, and the Bonds of Love, as most suitable to the Complexion, Nature, and Constitution, settled by his own Ordination in the humane Soul.

Upon

Upon the whole Matter therefore I conclude, that as the Apostle, *Rom. 12.* styles the Consecration of the Body and Soul to God *a reasonable Service*; so I do with the same Evidence of Reason style the Doctrine of the Gospel the *Christian Religion*, a reasonable Religion, a Religion fitted and ordered with the most exquisite Reason, and suitability thereunto, to bring the Soul to its due Position, Respect, and Habitudo to Almighty God, and thereby to have an Everlasting Happiness.

C H A P. XIV.

Concerning the Supernatural Means of retaining the Soul in its due Respect and Position to Almighty God and of the Reduction thereof unto it.

I Have hitherto considered of those two Means of Reduction of the Soul to its due Position and Respect to Almighty God; which I have stiled Natural and Rational.

It now remains that I should consider the Third Means, which I call Supernatural.

It appears in the consideration of the Natural Causes and Effects in the World that, besides the *Intrinsick Powers*, and Propensions of things, there are certain *Extrinsick, common, adjuvant Causes*, that have a great Influence in the Effects and Appearances in the World.

The *Magnet* hath not only its intrinsick, active Principle, its Form from which its Motions proceed, but there is also a common Magnetism of the Earth and its Effluxes, that greatly assist, excite, and direct its Motions.

Animals and Vegetables have not only their intrinsick, specifical, vital Principles of their specifical Motions and Operations, but the Sun and its heat and influence is an universal, adjuvant, exciting Principle of all vital and sentient Operations.

And not only the ancient Philosophers, as *Aristotle* and *Plato*, and their several Commentators, as *Simplicius*, *Themistius*, *Alexander Aphrodisiensis*, *Avicen*, and *Averroes*, but also the Jewish Doctors, and the Christian Philosophers and Divines, for some Ages after Christ, did think that, besides the individual intellectual Soul of every Man, there was also a certain *common intelligent Nature*, or Being, substituted by Almighty God, whose Office it was to illuminate

illuminate the humane Soul, to excite actual Intellection in it, and to communicate unto it these common intellectual Principles, which ordinarily and generally obtain in all Men, and stood in relation to the humane Intellectual Soul, as the Sun and its Light and Influence stands in relation to vital Natures in the Lower World: And this they call *Intellectus Agens*, which *Averroes* supposeth to be *Ultima Intelligentiarum separatarum*, and deputed to the actuating and exciting of Intellection in Men.

This Opinion hath been (possibly upon Reasons probable enough) laid aside for many Ages in the Christian Church: the Use therefore that I make of it only is this, that though this Opinion seems to be dark and obscure, and not bottom'd upon a clear Evidence, yet it carries with it and under it an Adumbration of a great and real Truth, though they attained not a full clear distinct discovery of it: Therefore as the Apostle elsewhere in another Case told the Athenians, that that God, whom they ignorantly worshipped, *thus declare I unto you*, Acts 17. 23. so, with some variation, I may with humility say, that secret, unseen, and spiritual Power, which these ancient Philosophers did not distinctly understand,

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stand, but groped after it, and celebrated by the Name of *Intellectus Agens*, I am now endeavouring to declare.

Almighty God, as he is every where by his Essential Presence, so he is every where by his Powerful Influence ; and as he is the Universal Productive and Conserving Cause of all things in the World, so he is more intimate unto, and effective of every thing in the World by his Efficacious Influence, than any second created Cause in the World ; for they are all but his Instruments, and therefore their Causality is still but in and from the virtue and influence of the first Cause.

And this Influx of the First Cause, the prime Efficient, Almighty God, is by him ordinarily communicated, effused, and proportioned according to the several Natures of Created Beings ; though, according to his wise good Pleasure, he sometimes is pleased to doe it in a different manner for excellent Ends, *pro imperio voluntatis*.

And therefore in Matters that are *simply natural*, this ordinary Efflux of the Divine Influence is suited to that common Law of Nature, that he hath settled in the World, and governs such things according to those instituted, regular, natural Laws.

But unto an *Intellectual Nature*, such as is
that

that of Man, endued with Understanding and Will, this Divine Efflux is communicated in a kind proportionable to those Faculties of the humane Soul; and therefore these Effluxes of the Divine Influence are communicated *in two kinds*, 1. By way of Illumination, in relation to the Understanding Faculty. 2. By way of Persuasion, Inclination, and Incitation, in relation to the Will and Affections, although there are *many other kind of Effluxes* of the Divine Spirit and Influence: as the Gift of *bodily strength*, as that of *Sampson*, Judges 16. 20. the Gift of *curious Workmanship*, as that of *Aholiab*, and *Besaliel*, Exod. 36. 1. the Spirit of *Majesty and Government*, as that of *Saul*, 1 Sam. 10. 9. the Gifts of *Prophefying, Tongues, Miracles*, 1 Cor. 12. 4. 9. for these were extraordinary Effluxes given out upon special Occasions, and for special Ends, though even in most of them, and other extraordinary Gifts of the like nature, the Understanding and Will were much concerned and wrought upon.

1. As to the *Illumination of the Understanding*, certainly what the Sun is to the sentient Eye, that, and much more, is Almighty God to the Mind of Man: Psal. 36. 9. *In thy Light shall we see Light*, John 1.

9. *This is the true Light that enlightneth every man that cometh into the world.*

2. As to the *Inclination* and *Bending* of the *Will*, it is true, the *Will* is naturally free, but yet it is essentially Subject unto the God that made it ; and the operation of the Divine Influence upon the *Will* ordinarily is but persuasive, and therefore ordinarily resistable : thus the old World resisted the merciful striving of the Divine Influence, *Gen. 6. 3. My spirit shall not always strive with Man.* *Acts 7. 51. Ye always resist the holy Ghost* : but the Powerful God hath so great an Efficacy, and hath so intimate an Access into the Minds of Men, that he can when he pleaseth, and doubtless sometimes doth, irresistibly bend and incline the *Will* unto himself, according to his good Pleasure, *Psal. 110. 3. Thy people shall be willing in the day of thy power.* It is an excellent Expression, *Prov. 21. 1. The heart of the King is in the hands of the Lord, as the rivers of water he turneth it whithersoever he will* : A good Artist will guide a stream of water to what place, and in what manner, he pleaseth, in the same Level, and yet without any violence offered to the natural Motion of the Water, which in all those Motions is kept entirely futable to its Nature : And with the same and much greater

greater facility the God of Heaven can, and often doth, infallibly Guide the Hearts of Men, yea of Kings, and yet without Force or Violation of its natural Liberty.

There was *never any Age nor People* in the World that was *wholly destitute of this Divine Efflux* upon their Understandings and Wills : it is as Universal and Common as the Light and Influence of the Heavens ; only upon some in all Ages it was more special and effectual than upon others, even in the Gentile World. I have always esteemed those Excellent Men among *the Heathen* famous for Wisdom, Justice, Piety, and Knowledge, as Men illuminated and guided by this Divine Influence, though possibly communicated to them in a more signal manner than to other Men : Such were *Socrates, Plato, Zeno Citticus, Solon, Lycurgus, Pythagoras, Tully, Seneca, Aristotle*, and divers other excellent Philosophers, Moralists, and Law-givers, among the Gentiles ; who were by the Influence of the Divine Spirit excited, illuminated, and instructed for the Benefit of themselves and the rest of Mankind, and to prepare the Heathen World for the Reception of greater Light.

When it pleased God to select unto himself and his special Government, the Family

ly of *Abraham* and his Descendants, *the Jewish Nation*, he sets them *in the middle of the Habitable World*, like a Beacon upon a Hill, to be a kind of Common Instruction to the rest of Mankind ; and for that purpose, made them signal to all the World by his special Government over them, by Miracles, Signs and Wonders ; by giving them Laws from Heaven in great Majesty and Terrour ; by committing to them the Divine Oracles ; by raising up Prophets and Men specially inspired by an Extraordinary Spirit, and by effusing among them a greater Measure of the Influence of his Sacred Spirit. For (that I may say it once for all) it hath been always the Method of the Divine Wisdom and Goodness, when he sends out the greater Measure of this Influx, whereof I speak, the Divine Providence accompanies that Efflux with suitable external Means to render it the more effectual, and the more agreeable to the manner of the Reception of the humane Understanding : But when *the Messias* came into the World with the Message of the Glorious Gospel, the Sun was as it were in its Meridian ; and as the means of Illumination and Conversion of the World unto God was more effectual and universal, so was also the Efflux and Irradiation of the
Divine

Divine Influence upon the Souls of Men more vigorous, diffusive, and universal.

And as the miraculous Gifts of the Spirit of God appeared in the Miracles of Christ and his Apostles, the Gifts of Tongues, of Healing Diseases, of Prophecy, and the like, to confirm and establish Mens Minds in the Faith, Belief, and Obedience of the Gospel; so neither was this all: but the secret and effectual Influence of the same Blessed Spirit appeared in Illumination of the Minds of Men, in persuading and mightily subduing their Wills to the Belief and Obedience of the Truth, in converting Mens Minds unto God, and placing them in their just and due Habitude to Almighty God. And this, according to the various Workings thereof, is sometimes called the Spirit of Regeneration, the Spirit of Renovation, the Spirit of Sanctification, the Spirit of Holiness, the Spirit of Adoption, the Spirit of Prayer and Supplication, the Spirit of Life, &c. according to the various Energies that this great Effusion of the Influences of the Blessed Spirit had upon the Minds of Men.

And this great and more diffusive and effectual Effusion of this Influence under the Gospel was no other than what was prophesied of by the ancient Prophets, *Isa.*

25. 7. *I will destroy in this Mountain, the covering cast upon the face of all people. Isa. 11. 9. The Earth shall be filled with the knowledge of the Lord, as the waters cover the Sea. Isa. 54. 13. All thy Children shall be taught of the Lord, Isa. 59. 20. This is my Covenant, that I will make with them, my Spirit, that is upon thee, and the words which I have put in thy mouth, shall not depart from thee, nor from thy seed, nor from thy seeds seed. Ezek. 36. 27. I will put my Spirit within you, and cause you to walk in my Statutes, and keep my Judgments and do them. Isa. 44. 3. I will pour out my Spirit upon thy Seed. Joel 2. 28. I will pour out my Spirit upon all flesh.* And this Energy of the Divine Influence appears first by a secret Irradiation and Illumination of Understanding. 2. By a powerful Persuasion and inclining of the Will; both which, as they were with a more vigorous and effectual Dispensation under the first breaking out of the Light of the Gospel, so they do accompany the Publication of it unto this day, and shall unto the end of the World; though by reason of the Corruption of the Lives and Manners of Mankind, not with equal Success in all Ages.

And thus far concerning the Supernatural Means of converting the Soul to God,
and

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and consequently restoring it to its true
Felicity and Blessedness.

C H A P. XIV.

The Conclusion.

AND thus I have taken Occasion upon
this small Particle of Nature, which
hath been under my Consideration, to make
this not unprofitable Digression touching
the true, genuine, and natural Position and
Conversion of the Soul towards Almighty God.

I have shewn what it is, namely, The
humble and sincere Love of him, Trust in
him, Obedience to him, and Delight in
him.

I have shewn that this is the most natu-
ral and reasonable Habitude of the Soul,
that wherein consists her Duty, Happinefs,
and Rest.

I have shewn the great Reasonableness
and Obligation of the Soul unto it, the
Means instituted by the God of Heaven for
our Attainment of it; And that every thing
in the World attains and enjoys its surable
Perfection and Felicity, when it attains
and keeps that Position, State, Station and
Place,

Place, which the great and wise Creator and Disposer of all things hath appointed for it : and consequently there is no way for the humane Soul to attain its futable Perfection, and Tranquillity, here in this Life, and everlasting Happinefs and Glory hereafter, but in its holding that due Habitude and Respect to Almighty God before described.

And that this (next to the Glory of his Great Name) is the principal Reason and End of all these admirable and special Methods of his Providence towards the Children of Men, both in their Creation, Preservation, and that stupendous Work of their Redemption by Christ.

If we shall now look into *the several Parts of the Universe*, we shall find that every thing in nature intensely affects that Station, Position, and Order, that the God of Nature hath instituted for them ; and in the holding thereof, they attain and enjoy all that Felicity (if I may so call it) that their Nature is capable of, and when by any Accident they are out of that Station, they are in discomposure, and therefore by a strange, regular, connatural Appetite, they endeavour to recover it again.

If we look up to the *Heavenly Bodies*, they constantly and regularly observe and keep

keep those Stations and Motions that the God of Nature by the Law of their Creation hath instituted for them.

If we look unto *the Planetary and Elementary Bodies*, we shall observe no less.

If we look upon the *Animals* we shall observe them regularly to comport themselves according to the several instituted Laws of their Species, and those admirable fixed Instincts that are rivetted into their Constitutions.

If we look upon *Vegetables*, they all regularly in all their vital Appearances do follow strictly and regularly the Laws and Methods of their several Kinds.

Nay, this pitiful, inconsiderable Mineral, *the Magnet*, in all his Motions and Affections, regularly and exactly follows those Laws and Directions that are implanted in his Nature.

But if we cast our Eyes or Thoughts upon *the Children of Men*, and their Ways and Walks, whose immortal Souls are directed to a nobler End than most of other visible Creatures, and have Capacities fitted to have a Reception of the noblest Object in the World, the Glorious and Eternal God, and to have an humble Communion with him, which is his True Position, Habitude and Happiness. I say, if we look

look on Mankind, we shall for the most part find it quite otherwise; like Babies, Ideots, and Fools, they fix their Souls and the whole Verticity of them, (pardon my borrowed Expression) upon Rattles, Bubbles and Toys, and imbase their Souls and Faculties with poor fordid Vanities, and Trifles, and neglect that *Magnum oportet*, wherein their Perfection and Happiness consists, so that we may justly take up the Prophet's Complaint both against our selves and others, *Jer. 8. 7. The Stork in the Heaven knoweth her appointed times, and the Turtle and the Crane, and the Swallow observe the time of their coming: But my People know not the Judgment of the Lord.*

And were this in the time of *Paganism*, those times of Ignorance, which the Apostle says, *Acts 17. 30. God winked at*, the Wonder were not great: But this happens in the *Christian World*, where the Gospel and Holy Religion instituted by the Son of God, is published and professed to be believed: as we shall easily find, if we take but an Estimate of the Ways, Designs, and Delights of Men, even in the Christian World.

1. How many there be that bid open Defiance to Heaven; *Atheists* that account it the Glory of their Wit and Courage, to make a Scorn of Religion, and of the
Life

Life to come; and this not only by their Actions but even by open Professions and Words as far as they durst do, for fear of Humane Laws.

2. How many there be that wholly give themselves up to *sensual Pleasures*, Debauchery, Incontinence, Gluttony, Drunkenness, that make little or no Improvement of their Reason, but in making Provision for their sensual Lusts, and fulfilling of them with more advantage than Brutes; the whole Bent and Current and Tendency of their Souls is after Sensuality, and wholly averted from that God that gave them their Souls for better Purposes.

3. How many there be that set the whole stress and tendency of their Souls to the *getting of Wealth*, sometimes indeed by Lawful Means; but at other times by all kind of Oppression, Couzenage, Deceit, Rapine and Violence, and make their Wealth, their only Delight, Hope, and Confidence.

4. How many there are that make it the whole Business of their Souls to *gain Honour* and Preferments, great Offices, Titles, Power, Pre-eminence, and Authority over others; wherein if they are disappointed, their Souls as it were dye within them, and if they obtain, they wholly bless them-

L

selves

selves therein , till another Opportunity of farther Acquists be found, and then their restless , ambitious Souls press on farther for higher and greater Acquists of the same nature.

5. How many there be that pretend to the Profession of Christianity *falsly and hypocritically*, for base and secular Ends ; that make a Gain of Godliness, when they have not one Spark of True Religion in their Hearts.

6. Nay , yet farther, among those that are the greatest Pretenders to Christian Religion, I mean *the Romish Clergy*, how universally they imbase the very Nature of God and Christ, in their Image-Worship ? How do they even under a Disguise of Religion, turn away the Souls of Men from the Worship, Honour, Fear, and Love of God , by substituting the *Adoration and Veneration of Angels and Saints*, Shrines, Reliques and Toys, and carrying over that Love, Honour, Service, Dependence and Confidence, which the Soul should repose in the Glorious God , and his Son Christ Jesus, unto Creatures contrary to the Express Will of God revealed in his Word, and contrary to the whole Design of the Christian Religion, and the whole Oeconomy of the Wise and Glorious God to unite the Soul
unto

unto him, *Thou shalt worship the Lord thy God, and him only shalt thou serve*: so that although there be many great Errours in the Profession of that Church, yet this doth in a most special and direct manner steal away the Soul from its due Habitude unto the God of Heaven.

7. Nay, yet farther, even in those that have a true Sense of Religion, and their Duty to Almighty God, yet the Pleasures, Profits, Preferments, and Gaities of *this present VVorld*, starve that Fervor of the Love, and Conversion of the Soul to God, and leave but a small Portion of the Heart, for the Ever Glorious God: Nay the Great Searcher of all Hearts knows, that if our Love to the Glorious God were strictly weighed with that First and Great Commandment repeated by our Saviour, *Mat. 22. 37. Thou shalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy mind*; which is most certainly our Duty; our Love to God would be generally found to stand in need of many Grains of allowance from his Mercy and Goodness to make it accepted.

All therefore that I shall say, is, To remind my self and others of the Saying of the Prophet in another Case, *Isa. 46. 8. Remember this, and shew yourselves Men*: ‘Men

‘ that have or should have Reason and Judgment to steer their Actions and Affections : Remember that we have in our Bosoms Immortal Souls, Souls that will survive all our sensual Pleasures, all the Wealth, Riches, and Honours of this World, which when this Bodily Life ceaseth, will have no Gust or Relish to an Immortal Soul, or if any, but to trouble and vex it : Remember that this Immortal Soul is capable of an Immortal Fruition of the greatest Good, the Vision and Love of the Glorious God : Remember that the Means to attain this blessed and beatifical Vision of God hereafter, is the Conversion of the Soul to God by true Love of him, Obedience to him, and Trust in him, while we enjoy a Life here on Earth : Remember, that this is the true, genuine, natural Habitude and Position of the Soul, and its Perfection and Happiness. Remember that it is not necessary for us to be rich, to be great, to enjoy an Affluence of all Worldly Contentments, nay possibly, yea probably this may be our greatest detriment and estrange our Souls from God : But it is of absolute Necessity to us to have our Everlasting Souls everlastingly happy : And now Remember this, and shew your
‘ selves

‘ selves Men, Men and not Children, to
‘ lavish away our Time, our Lives, and
‘ Souls in Trifles, in things that will not
‘ be of any use or convenience to our E-
‘ verlasting State, but if they last so long,
‘ will last no longer than our Lives in this
‘ World, which may be but a Year, but a
‘ Day, but an Hour. Shew your selves
‘ therefore Men, Men that understand the
‘ Worth and Value of your Souls, your
‘ Everlasting Souls, and do not imbase
‘ them into an Employment and State be-
‘ low their worth and value : Shew your
‘ selves Men, Men that have or should
‘ have discretion to consider, that your E-
‘ verlasting State of Happiness or Misery
‘ depends upon the well or ill Manage-
‘ ment of your Lives and Thoughts in this
‘ Life, which is but a State of Probation in
‘ order to Eternity : Remember, and shew
‘ your selves Men ; Men that understand
‘ your Interest and your greatest Concern-
‘ ment ; and while you live here in this
‘ World, set your Hearts upon that, which
‘ is the Chief End of your coming into the
‘ World, and as in reason you would wish
‘ to have done when you come to dye ;
‘ namely, the entire Conversion of your
‘ Souls to the Ever-Glorious God, the Be-
‘ ginning and End of your Being, in all

‘ Humble Love , Obedience , Faith , De-
‘ pendance, Honour, and Service, in the
‘ frequent Thoughts of him, and Applica-
‘ tions to him , in Veneration, Worship,
‘ Service, and Devotion to him, in all hum-
‘ ble Imitation of him, in what he is imi-
‘ table by you , *viz.* in Holiness and Puri-
‘ ty, in Righteousness and Justice, in Mer-
‘ cy and Beneficence, in Truth and Vera-
‘ city ; and this will be the Perfection, the
‘ Happiness and Everlasting Blessedness of
‘ your Souls to all Eternity.

P S A L M

PSALM lxxxvi. 8.

Neither are there any Works like Thy Works.

THE Consideration of the Excellency of the Works of Almighty God, is as large as are the very Works themselves: which as they are of almost insearchable Number and variety, so the Excellencies of the Divine Wisdom, Power, and Goodness, appearing in almost every Work of his, are of an unsearchable Number and Variety. If a wise and industrious Man should spend all the days of his Life in the search of the admirable Structure and Faculties of the least Fly, or of one Organ of our Sense, the Eye, or the Ear, he must conclude even such a particular Enquiry with that Complaint: *The greatest part of what I have discovered, doth not equal the least part of what I am ignorant of, notwithstanding all my Inquiry and Diligence.*

I shall therefore content my self with the *comparing of some few of these Works of God, that seem most ordinary and common, with some of the choicest Works of the most exact and curious of the Children of Men*, and by that Comparison, we shall see how much these Works of God exceed the Works of Men, even the Choicest Works of the Choicest Men.

The Wise Ordination of Almighty God hath lodged in a *Grain of Wheat, or Barley, (as in the Seeds of all other Vegetables,)* a small imperceptible vital *Seminal Principle*, which, unless corrupted by some Accident, will lodge and rest in it a year or two; I take this little Grain and cast it into the Earth, the ordinary Matrix for this feminal, vital Principle to exert it self, and observe the procedure of it.

1. It hath not lain there many days, nor possibly many hours, but by a kind of sensible Sagacity, it seems to perceive that now it hath attained a proper Place for the Exercise of its vital and feminal Activity, and seems to perceive the warmth, moisture, and sutable Fertility of the Lodging it hath got, and begins to rouse and agitate it self, and to put forward to that motion, which is proper for it to exercise, in order to the preservation of its Kind.

2. Then

2. Then it sends forth from its narrow Receptacles, little *Fibres* or *Roots*, to lay hold on that Moisture, that may be useful for its farther Germination.

3. These little Fibrous Roots it sends not forth at every part of the Grain, but only at one determinate part thereof, namely, from that part of the Grain, at which it was first joined to the Stalk, and at which it received at first its vital Nourishment, namely, the lowest part of the Grain by which it was at first joyned to the Stalk.

4. By these little Fibrous Roots, as by so many little Veins, or *Vena Umbilicales*, it attracts the moist, fertil nourishment, from the Earth or Water; and by these it is conveyed to the Seat of this little, vital Principle, which seems to answer to the Heart of Animals.

5. This little vital Principle in the Grain of Corn, though it take not up so much room as the point of a Needle, extends its vital Power through all this little Mass of acquired Moisture, and perfectly assimilates it to the specifical Nature of that Grain wherein it is thus received, and as it were leavens it, and gives it a Tincture conformable to its own Nature.

6. This little Agent having thus gotten to it self, and assimilated this Portion of Moisture

Moisture that it hath thus attracted, it presently distributes and digests it, partly for the enlargement and encrease of its little fibrous Roots for its farther Supply of Nourishment; but principally it sends it out in a little *Bud*, visible in the top of the Grain of Barley, and in the side of the Grain of Wheat, which is the first visible Rudiment of its ensuing Stalk and Ear.

7. This little Bud, that is thus thrust forth, is most perfectly and infallibly of the same specific Nature with that Grain from whence it springs; of the very same Nature, Kind, Figure, with all the Original Buds that spring from Grain of that Nature. Neither doth the Wheat send out a Bud of the Kind of Barley, nor the Barly of the Kind of Wheat; but each sends forth a Bud suitable to its own specific Nature.

8. This first little Bud is continually supplied from this vital Principle with fresh Supplies, attracted continually and incessantly to it self, and from thence transmitted into this Bud, for its Growth and Increase.

9. This little Bud thus thrust forth and supplied, makes its way through the solid Clods and Earth, into the open Air, and displays it self into a *Blade*.

10. After

10. After this Blade thus thrust forth, it sends up from the bottom of that Blade a more compact and firm Consistency, namely, *the Stalk* or Stem, which from its several Joynts sends forth Blades, which inclose and compass the Stalk or Stem for its better safety and preservation.

11. After this little vital Principle lodging in this Grain of Wheat or Barly hath furnished it self with a stalk, it gives not over its Business, but still by its little Emisseries, its fibrous Roots, it attracts continual Supplies of Moisture, which it sends up through the Stalk, and unto the very Extremities thereof, for the production of Seeds of its own Kind, namely *the Ear*.

12. And being come to that Maturity as to be ready for the Production of the Ear, it begins the Rudiments thereof within the inclosure of the Blade that compasseth the top of the Stalk, which they commonly call the *Hose*: and upon the upper end of the Stalk within this Receptacle or *Hose*, for the better securing of the Ear from foreign Injury, it begins, and in a great measure perfects the first Rudiments of the Ear.

13. When the Ear is so far formed, as to get out of the *Hose*, it provides admirably, 1. For its Location, and fastening of the several Grains to the Stalk, whereby they

they may receive continued Supply from the Root. 2. Disposeth them in such order that none may be a hindrance, but each a Support to the other. 3. Cloaths the little Grains with Husks to preserve them. 4. And generally sends out certain Spires, commonly called the Beard, which are a Means of their further Security, and also a kind of excrementitious evaporation for the purging and perfecting of the Grain.

14. And till the Ear, and the Grains in it, be grown to a due hardness and maturity, never gives over the Supply thereof with convenient Nourishment, which it attracts by its roots, and sends up by the Stalk to the several Grains, which partake of it in a just and equal proportion, till they come to their just Growth and Maturity conform to their Species or Kind.

Now in all this admirable Process of this little Vegetable, there are these *Things observable*, which do let us know that all this is not without an admirable Destination or Ordination of the Great and Wise God :

1. This Process is *Constant and Uniform*. The very same Method that this Grain of Corn takes, the very same will another Grain of Corn of the same kind take and observe ; and hence it is, that for the most part, a whole Field sowed at the same time with

with the same Grain, will be ripe together, excepting some accidental Matters make a variation in some few Stalks.

2. That it *never errs*, or is mistaken in its effect, unless by reason of some preternatural Accident.

3. That every Grain *produceth its own specificall Grain*, and not a Grain of another kind.

4. That all this Procedure is in order to *an excellent End*; namely, the preservation of its kind, and yielding a Supply of Vegetables for the Use of Animals.

5. That this End is accomplished by *Means exquisitely suitable* to this End, and there is *nothing superfluous*, or idle, or unnecessary, *nothing wanting* or deficient in all this Process for the attaining this excellent End.

If all the Men in the World would lay their Heads together, they could add nothing to it, nor take any thing from it, without disappointing the whole Effect.

6. Nay yet farther, though the Vegetable Process is obvious to us every hour, and we see and observe it; yet it is *not possibly imitable* by all the Art and Skill of all the Men in the World, without the help of this little vegetable Principle of Life, namely the vegetable Seed.

7. Yet

7. Yet this is performed by this little poor, inconsiderable Principle of Life, with great Ease, *and* admirable Exactness and Uniformity without any Disappointment or Error.

8. Yet this little vegetable Principle hath neither Sense, Reason, Understanding, nor Knowledge what it doth, how it doth, why it doth it. My Child cannot learn to spin or to knit, unless it be taught and instructed, or have some Example or Instruction to guide it : but this poor, little, imperceptible, irrational, senseless Principle of Vegetable Life, doth all this at the first Essay, without Instruction, Example, or Rules of Imitation.

9. Therefore *the Resolution of this excellent Artifice*, in this little senseless Particle of Life, must be into that excellent Wisdom of Almighty God, which 1. hath implanted in, and given unto this small Particle of Life that excellent manner of operation, which this Particle it self understands not, yet performs it by an unerring Method : 2. That hath directed and guided all this admirable Process to a more admirable End ; namely, the Preservation of the kind, which yet this little senseless Particle of Life neither knows, nor knowingly intends. And this is the Reason why this Process of
this

this poor, inconsiderable Particle of Life exceeds the Invention and Imitation of the wisest Philosopher, or most curious Artificer, because this little thing works according to that Law, that Power, that Rule, which is impressed upon it, and communicated to it by the most Infinite Wise God : it is his own immediate Stamp or Signature upon it ; but on the other side, though the Reasonable Nature in Man be the Impression of Almighty God, and of a far nobler Perfection than the Vegetable or Animal Nature, yet the Art, Wisdom, and Exercise of that Reason in Men, is but the Work and Actings of Men , derived from their own Choice and Abilities, and not so immediately from the Impression of Almighty God, but comes from him more mediately and secondarily, than those first and primitive Powers , Instincts, and Faculties, through the less perfect and blind, vegetable Nature.

F I N I S.

111
The first of these is the
fact that the British
Government has been
unable to secure the
co-operation of the
United States in the
present crisis. This
is due to the fact that
the United States has
not yet decided whether
it will support the
British Government or
the German Government.
The second fact is that
the British Government
has been unable to secure
the co-operation of the
French Government in the
present crisis. This is
due to the fact that the
French Government has
not yet decided whether
it will support the
British Government or
the German Government.
The third fact is that
the British Government
has been unable to secure
the co-operation of the
Italian Government in the
present crisis. This is
due to the fact that the
Italian Government has
not yet decided whether
it will support the
British Government or
the German Government.



